The Faithful and Diligent Christian described and exemplified.

OR, A

SERMON

(With some Additions,)

Preached at the Funeral of the Lady *ELIZABETH BROOKE*, the Relict of Sir *Robert Brooke* Kt. of *Cockfield-Hall* in *Yoxford*, *Suffolk*.

Who departed this Life *July* 22. And was interred in the Parish-Church of *Yoxford*, *July* 26. 1683. And in the 82*d* Year of her Age.

To which is annexed (including the Character then given of Her) an Account of the Life and Death of that Eminent LADY.

With an APPENDIX, containing some *Observations*, *Experiences*, and *Rules* for Practice, found written with her Ladiship's own Hand.

By *NATH. PARKHURST*, M. A. Vicar of *Yoxford*, and Chaplain to her Ladiship.

Prov. 31. 29. *Many Daughters have done vertuously, but thou excellest them all.*

London, Printed for *Samuel Sprint* at the Bell in *Little-Britain*, and *John Harding* at the Bible and Anchor in *Newport-Street* near *Leicester*-Fields. 1684.

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W. Musgrave.

To the much honoured,

Truly Vertuous and Religious,

Mrs. *MARY BROOKE.*

MADAM,

THE ſhortneſs of the Time which was allowed me for the delivering of the Sermon preach'd at the Funeral of your Excellent Mother, *would not permit that fuller Account of* Her *which I now humbly offer to you, (with that* Sermon *enlarged.)*

Notwithstanding which Additions, *I am sensible there remains much unsaid equal to the things I have remarked, though assisted by some very* considerable Memorials *sent to me by a most* worthy Friend *to your Family, who hath been acquainted with her four and forty Years, and passed many of them in her House.*

But there being a necessity of omitting some things, unless I would have exceeded the usual Bounds of such Narratives: *I only beg your Pardon if I have not made the best choice among those Treasures of* Excellencies *and Christian* Accomplishments *that were found in Her.*

These which I have collected, I hope may be useful to them who have any Inclination to Piety, as serving to excite

excite to a great degree of Holineſs: This being the natural Tendency of great Examples *recorded, even to move others to Imitation.*

Which Effect I am much aſſured it will produce in your Self; and You of all others are moſt obliged to endeavour it, having been conſtantly converſant with the Patern, *when living.*

It is a great Honour to have deſcended from ſuch a Parent; *but it will be much more to tread with that Exactneſs in her Steps, that all that behold your Converſation, may ſee* Her *living in You.*

It was Her *earneſt deſire you might ſurvive, and God hath fulfilled it. She hath left You in her* Province, *clothed with her* Mantle. *And may a double Portion of her Spirit reſt upon You!*

You! that You may honour God, as She did. And that You may enjoy a long and prosperous Life here; and then ascend to Heaven, *and partake together with Her in equal Glory, is the earnest Prayer of,*

Madam,

Your much obliged, and most humble Servant,

NATH. PARKHURST.

ERRATA.

PAge 17. line 17. for *and his*, read *and in his*. P. 19. l. 11. f. *is before us*, r. *is set before us*. P. 56. in the Margin, f. *Sussex*, r. *Suffolk*. P. 106. l. 9, 10. f. *Heaven makes*, r. *it makes*. P. 108. l. 10. f. *rational*, r. *notional*. P. 114. l. 1. f. *the End*, r. *his End*. P. 151. l. *ult.* f. *in the State*, r. *in this State*. Some few other lesser Mistakes of a Letter or two in a word, may be easily taken notice of, and mended in the reading.

A SERMON PREACHED At the FUNERAL of the Lady *Elizabeth Brooke, &c.*

1 COR. XV. 58.

Therefore, my beloved Brethren, be ye ſtedfaſt, unmovable, always abounding in the Work of the Lord, foraſmuch as you know that your Labour is not in vain in the Lord.

THE Goſpel of our *Bleſſed Saviour* hath many *Excellencies* in it, inviting us to accept, and obey it. For,

First, The matter of it is *Grace*, in the most kind and condescending Offers thereof; And *Holiness*, described in the exactest Rules for the management of our Hearts, and Lives; no Ethicks being comparable to the Precepts of it.

Secondly, The Author of it, is, The Prince of Peace, and King of Kings, The Eternal Son of God, *The Brightness of his Father's Glory, and express Image of his Person.*

Thirdly, The end of it, is, The most eminent Display of all the Perfections, and Attributes of God. For,

His Power is most admirably manifested in the Miracles that have confirmed it, and in the success

ceſs of it upon the Minds of many, who have been changed by it into the Divine Image.

His Wiſdom alſo ſhines moſt illuſtriouſly in that Contrivance in it of the Harmony between His offended Juſtice, and his Mercy, *in being Juſt, and yet the Juſtifier of him that believes in Jeſus.*

Moreover, his Holineſs is greatly declared in it, in the ſatisfaction and ſufferings of his only Son.

And above all, his Mercy and Goodneſs is moſt eminently expreſt in it, by his free Acceptance of them that repent of their Sins, believe in his Son, and ſincerely obey him, (notwithſtanding their many Infirmities,) entertaining them with the greateſt Kindneſs and Love, beyond expreſſion, beyond conception. And,

Fourthly, As one of its moſt glorious *Excellencies*, The Encouragement to receive and obey it, is no leſs than the Promiſe of an unſpeakable Future Happineſs in our Souls immediatly after Death, and of a moſt glorious Reſurrection of our Bodies (in the laſt day) unto a Life Eternal, and Enjoyments no leſs excellent, than durable.

Of which the Apoſtle diſcourſeth largely in this Chapter, with abundant *Demonſtration* of the truth of it; concluding with this practical *Inference* in the Text, *Therefore my Beloved, &c.*

In which Words (beſides many things which I omit) we have obſervable,

First,

First, The Duty of Christians proposed: *Be ye stedfast, unmovable, always abounding in the Work of the Lord.*

Secondly, The Reward of accomplishing the Duty: *Your Labour is not in vain in the Lord.*

Thirdly, The Rational Inference, or Conclusion from the certainty of the Reward: *Therefore, my Beloved, be ye stedfast, &c. forasmuch, &c.*

Of which Things I shall discourse in this Method, shewing,

I. It is our Duty to be employed in the Work of the Lord.

II. That we ought to attend it with steadiness.

III. That we ſhould be perpetually progreſſive in it.

IV. That the Recompence will anſwer the Labour; For, it *ſhall not be in vain.*

I. It is our Duty to be employed in the Work of the Lord. It is called His *Work*, becauſe it is enjoyn'd by His *Laws*, encouraged by His *Promiſes*, and performed by His *Aids*. For otherwiſe it might have been termed Our Work, it being the whole *Chriſtian* Exerciſe which is intended by it.

In this therefore is comprehended,

1. The Labours and Induſtry required of us, towards the attaining neceſſary, ſound, and ſufficient know-

knowledge of the Great Principles of Faith, and of the Rules for conducting our Converſation, and the encouragements to Holineſs contained in the gracious Promiſes, and the Cautions againſt Sin, which we have in the ſevere Threatnings diſperſed through the Scriptures of the Old and New Teſtament, without which Knowledg, the Heart cannot be good, nor the Life purified, or ſuitable to the Chriſtian Profeſſion: wherefore we are directed to *ſearch the Scriptures*, S. John 5. 39. *To incline our Ears to Wiſdom, to apply our Hearts to Underſtanding, to cry after Knowledg, and lift up our Voice for Underſtanding, to ſeek her as Silver, and ſearch for her as for hid Treaſures*; Prov. 2. 2, 3, 4.

And certainly the Wickedneſs of the moſt of Men among us,

is greatly imputable to their utter Ignorance of these things, or a very slight and inconsiderable Knowledg of them. For Ignorance of God, Christ, and his holy Spirit, and of his Attributes and Providence, prevents all Inclination to Piety. Ignorance of the Rules for managing our Lives, prevents all that Regularity in Conversation that is required. Ignorance of the Promises suppresses all the Incourgement to it; and Ignorance of the Threatnings hides all that which should move that Fear that is necessary to engage us in it. And all this Ignorance proceeds from Slothfulness, and Unwillingness to use Diligence in searching and understanding the Scriptures, in which are the Treasures of all needful Knowledg. And therefore the first

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thing in this Work of the Lord enjoyn'd us, is an induſtrious Endeavour after Knowledg, by being converſant in the Scriptures, by reading, or at leaſt diligently hearing them.

2. There is included in it all that belongs to Repentance towards God, conſiſting in a deep Senſe of our many Sins againſt God, Chriſt, his Holy Spirit, our Neighbours, and our own Souls; by which God hath been diſhonoured, Chriſt ſlighted, his Holy Spirit, grieved, our Neighbours injured, and our own Souls polluted, debaſed, and expoſed to the Wrath of God: as alſo in confeſſing them with Shame and Grief, offering the Sacrifice of a broken and contrite Heart: and in an hatred of them all, attended with ſincere forſaking them, *denying*

nying Ungodlinſs and worldly Luſts, and ſuffering no Sin to reign in our mortal Bodies; being able to atteſt, that (upon making a diligent ſearch) there is no known Sin of Omiſſion or Commiſſion allowed, loved, or favoured by us: But that every ſuch Sin is oppoſed by our Purpoſes, Prayers, and true Endeavours.

3. To this muſt alſo be refer'd, all that is included in Faith. And that comprehends a ſettled Belief of the Being and All-Governing Providence of God, and of the Truth, or Divine Authority of the Scriptures; A continual depending on the Power, Wiſdom, and Goodneſs of God; and the receiving his Son Jeſus Chriſt in all his Offices, as a Prophet, Prieſt, and King; *And as the Lord our Righteouſneſs, our Advocate with the Father, the Propitiation for our Sins,*

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the End of the Law for Righteouſneſs to them that believe, and as made of God unto us Wiſdom, Righteouſneſs, Sanctification and Redemption. And this we do when deſigning Salvation by Him, we ſearch the Scriptures, conſidered as the Word of Chriſt, with dependance on the Holy Spirit as the Spirit of the Son, that we may underſtand the way of Salvation, and know the things of our Peace; and when apprehending our Guilt and Danger by Sin, we ſeek the Pacification of our Conſciences, and the appeaſing of God, by believing, meditating upon, and applying his Death and Blood as a Sacrifice, and Satisfaction for Sin; and when we commend all our Requeſts to God, with Dependance on his Interceſſion; and when apprehending his Exaltation

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we become earneſtly obedient to him, and depend upon him for Grace, and Strength againſt all our ſpiritual Enemies, and hope to receive from him the Crown of a bleſſed *Immortality*, and a miraculous glorious *Reſurrection*.

4. To this pertains all that the Scriptures intend by Holineſs, conſiſting in the Imitation of the Divine Imitable Perfection, *viz.* the Wiſdom, Righteouſneſs, Purity, Faithfulneſs, Goodneſs, and Mercy of our Creator; in cleanſing our Hands, and purifying our Hearts; in ſincerely attending the Duties of both Tables of the Law, with reſpect to God and our Neighbour; and in mortifying all thoſe *Luſts that war againſt the Soul*; *as the Luſts of the Fleſh*, including Intemperance, and Uncleanneſs: *The Luſts of*

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the Eye, which are Avarice, and Covetousness, and *the Pride of Life*, *i. e.* The ambitious pursuit of Honour and Applause, and the affecting the Pomp and Bravery of the World: and in filling our Minds with all the Divine Graces, and holy Affections of Fear, Love, Trust, and Hope towards God, and of Love, Meekness, Humility, and Kindness towards Men; And in obeying the Laws of Christ, and following his Example, in being in a great measure holy, harmless, undefiled, and separated from Sinners; In doing Good, reproving Sin, delighting to do our Father's Will, and submitting to his holy Pleasure in all things, willingly drinking the Cup he putteth into our hands; and in glorifying him on Earth, that he may glorify us in Heaven.

5. To

5. To this belongs all that the Scripture chargeth upon us in those full and comprehensive Precepts, of, *fearing God, departing from Evil; loving Him with all the Heart, Mind, and Might, keeping his Charge, doing his Will, walking in his Counsel, chusing the narrow Way, and exceeding the Righteousness of Scribes and Pharises*; by being impartial in our Obedience, and chiefly attending the weightier matters of the Law, and by being sincere and humble, not glorying in our pious Attainments and Actions, but rather hiding them; excepting those things which for Example's sake must be publick, and such as the concealing them proceeds from Cowardise, and fear of Reproach.

6. There is included in it, the faithful managing of our particular

cular Callings, as the Magiſtrates *being juſt, and ruling over Men in the Fear of God*: the Miniſters Care of Souls, *praying for the People, and ſhewing them the right way*, endeavouring to turn many to Righteouſneſs: The Peoples revering, cheerfully attending and obeying them that watch for their Souls: The Parents care and bringing up Children in the Nurture and Admonition of the Lord; the Child's Obedience, the Maſter's Juſtice, and Kindneſs; the Servant's Diligence and Faithfulneſs; and the Subjects unſpotted *Allegiance*, and Obedience for *Conſcience* ſake: And all other our Duties in our ſeveral Places, Stations, Employments, and Relations.

7. There muſt be added, as pertaining to it, all the moſt ſe-

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rious part of the Christian Life, employed in fervent Prayers, and Thanksgiving, Self-Examination, serious and Divine Meditations, and solemn and fruitful attending the Publick Worship of God, consisting chiefly in the Word preached, and in Prayer, and Sacraments.

Lastly, To this must be joyned the most refined, and spiritual part of Religion, consisting in suppressing the most inward Motions of Vanity, Pride, Envy, Malice, Unbelief, worldly inordinate Love, carnal Affections and Desires; in keeping the Mind (as much as may be) intent, and without Wandrings in Prayer, and other devout Exercises of Religion, and in attending in them to more than a natural Fervour and Devotion in the *Imagination* only,

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moved by well compoſed, and fit Words, even to a Devotion conſiſting in the real Exerciſe of Faith, Humility, holy Love and Fear, and other Graces; and in raiſing our Minds above the World, and things of this Life, to the Deſires, Hopes, and Expectation of the Joys and Pleaſures of Eternity; and in maintaining a real and delightful Converſe with God daily; and in a careful thankful acknowledging Him in all the Good that befalleth us: and inſenſibly apprehending that our Happineſs conſiſteth in the Knowledg of Him, and his Love and Favour towards us in Chriſt. All this is our Duty, and included in the Work of the Lord, and we may not willingly omit any thing of it. By which we may perceive, that though in

ſome reſpects, *Chriſt's Yoke is eaſy, and his Burden light*, viz. being conſidered with its Reward, and the Aſſiſtances of Divine Grace, and compared with the wicked Man's Way and End conſidered together; yet it is not altogether eaſy, ſince ſo much is to be done. Religion and Godlineſs have their Difficulties, and he muſt be diligent that would not fall ſhort of the Glory of God, ſince the Duties (beſides that, they are great) are ſo numerous, as hath been now repreſented according to the Scriptures.

II. All this muſt be endeavoured, and practiſed with much Steadineſs. Having thus *begun in the Spirit, we muſt not end in the Fleſh. Having put our Hand to the Plough, we may not draw it back, and make*

make our ſelves unworthy of the Kingdom of God.

Whatever may be the Rage of Satan, and whatever Objections may ariſe in our own Hearts againſt any part of our Duty, we may not quit it. But conſidering that the Eye of God is upon us, and that it is neceſſary to perſevere to the end; and looking at the Joy that is before us, and imploring the Aids of the Holy Ghoſt, we muſt break thoſe Bonds of Temptation to Sin, in ſunder, and caſt away ſuch Cords from us, and remain fixed in Piety, conſtant to Godlineſs, unmoveably reſolved to abide in it, *Cleaving to God with purpoſe of Heart, Acts* 11. 23. and avoiding that Reprehenſion in Hoſ. 6. 4. *Your Goodneſs is as a Morning Cloud, and as the early Dew it goeth away.*

And that we may be the more animated to Conſtancy in Religion and Godlineſs, let us conſider the many glorious Examples of this Steadineſs. *Noah* continued firm in his Obedience to God, in the midſt of a very wicked World: Gen. 7. 1. *Thee have I ſeen Righteous in this Generation.*

Lot in the midſt of the polluted *Sodomites* preſerved himſelf, and mightily regretted their Wickedneſs. *Joſeph* in *Pharaoh's* Court, and *Moſes* in the Court of another of that Name: *Obadiah* in *Ahab's*, *David* in *Saul's*, *Daniel*, *Ezra* and *Nehemiah* in the Courts of the *Perſian* Emperors, remained ſteady in Holineſs, notwithſtanding varieties of Temptations both of the alluring, and affrighting kind.

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The holy *Apoſtles* and *Primtive Chriſtians*, and the Antient and Modern *Martyrs* preſerved their Integrity in the midſt of violent Temptations to deſert Religion. They ſtood like unmoveable *Rocks* in raging Seas, and turned back the Force of Temptations, as they do the inſulting Waves.

Wherefore let this be our firm Reſolution in the Strength of God, That the World ſhall never gain, nor force us to revolt from Him, and his holy Ways: but that whatever Changes may come, we will be the ſame; and though *the Mountains ſhould be removed, and the Hills carried into the midſt of the Seas*, we will ſtill keep Faith and a good Conſcience, *being ſtedfaſt and unmoveable* in the Work of the Lord.

III. We ought not only to be ſtedfaſt, but alſo perpetually progreſſive in all this Duty, *like the ſhining Light, ſhining more and more to the perfect Day.* Our Repentance muſt be increaſed, and perfected by greater degrees of Mortification. Our Faith muſt grow, aiming at the *Patriarch's* Degree, *who was ſtrong in Faith, giving Glory to God; and who againſt Hope believed in Hope:* Rom. 4. 18, 20. Our Love muſt be more intenſe, our Obedience more exact, willing and chearful; our Charity more compleat, and every Grace aſcending, and aſpiring after greater Degrees, *going on conquering and to conquer:* which thing is very poſſible, for Grace is as capable of Growth and Increaſe, as the Plants in the Field, or the Cloud

Cloud of an hand's breadth. It is compared to a Grain of Muſtard Seed, *Which from the leaſt of Seeds, grows up into the greateſt of Herbs*; *St.* Mat. 13.31,32.

We may aſſuredly (if we earneſtly deſign it) mightily advance in Grace, and become much more humble, holy, obedient, mortified, patient and heavenly, and may add much to our preſent Attainments, and may carry our Victories over Temptations much further, to higher degrees of Conqueſt and Triumph, even on this ſide Heaven. And as we may, ſo we ought; for this God requires of us, *That we ſhould bring forth much Fruit; that from Babes we ſhould advance to a more perfect ſtature in Chriſt, and encreaſe with all the Encreaſes of God.* And that in proportion to our Means, Mercies,

Chaſtiſements, Experience, and Time offered us, we ſhould grow in Grace, and in the Knowledg and Love of God, and Chriſt; to which there is no Encouragement wanting. For,

IV. The Recompence will abundantly anſwer the Labour, which ſhall not be in vain. We ſhall find a ſure and ſufficient Reward; partly in Peace of Mind, Serenity of Conſcience, and preſent Joy in the Holy Ghoſt; and chiefly in the future State. For,

1. Having been ſtedfaſt, and abounding in our Duty, when our Souls ſhall leave theſe Tabernacles of Clay, (whoſe Foundations are in the Duſt, as their firſt Principle) Angels ſhall convey them to Heaven, and there Chriſt will receive them, and God

God the Father will acknowledg them: and, being entred into that bleſſed Place, we ſhall have all the Happineſs our Souls are capable of in the State of Separation from the Body.

And this is no leſs than an entire Deliverance from Sin, Sorrow, Fear, Temptations, and Afflictions, with the Acquiſition of perfect Grace, and likeneſs to the Angels in Humility, Purity, Zeal, Reverential Fear of God, delight in Him, and Charity one to another.

Moreover, We ſhall be little leſs than *equal* to them in Peace, and Joy, and the Enjoyment of God in a Viſion of Him by *Intellectual Sight*, far tranſcending our beſt Knowledg of Him here by Faith. For now we ſee him by Faith only, in his Works, Providence,

dence, and Word; all which amounts comparatively but to the ſeeing him through a *Glaſs darkly*; but in Heaven we ſhall *ſee Him face to face, and know Him* in ſome ſort *as we are known.* 1 Cor. 13, 12.

2. Having been ſtedfaſt, and abounding in Piety, and Holineſs, we ſhall in the end of the World recover our Bodies again with advantage; for they ſhall be raiſed again in Incorruption, Glory and Power, being made *Spiritual Bodies*; verſ. 42, 43, 44. *This Corruptible ſhall then put on Incorruption, and this Mortal ſhall put on Immortality, and Death ſhall be ſwallowed up in Victory.*

And who can expreſs the Joy, and Pleaſure that will ariſe from the Soul's re-entring into the new-raiſed Body! As a Prince that leaves

leaves an old Palace till it be rebuilt with much more Glory, Magnificence and Splendor, returns into it with more Pleaſure than ever he had in it before: ſo the Soul will rejoyce much more in its repaired Fabrick, than ever before during the time of this mortal Life; eſpecially upon finding it purged entirely from Sin, the fretting Leproſy in the Walls of it, which could never be cleanſed, but by the breaking of it down. And probably there will be a mighty Addition to this Pleaſure, by the Soul's *ſenſible* uniting with it, or joyning to the Body, with a *Perception* of doing ſo.

The firſt Union that was made between them, was (to the Soul) inſenſibly performed by the meer Hand and Power of God, in the firſt *Formation* of the Body; and

ſo

ſo the Felicity of that Uniting was never underſtood. But at the Reſurrection, the Body being raiſed again, and moſt gloriouſly formed, and the Soul coming down from Heaven, and knowing to what end it deſcends, will with a ſtrange Pleaſure ſenſibly enter again into its old Habitation repaired and made glorious.

And being raiſed from our Graves with this Pleaſure of the Reunion of Soul and Body, we ſhall be conducted to Chriſt's Right-hand, and hear ſuch Words as theſe ſpoken to us, by Him the Judg and Lord of all; *Come, ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*: And, *Well done good and faithful Servant, enter you into the Joy of your Lord. When the Ungodly ſhall hear the Words*

Words of the Curſe, (more terrible than the Thunder on Mount *Sinai*) *Depart from me ye Curſed into everlaſting Fire, prepared for the Devil, and his Angels.*

And then together with all the Church of God, and the holy Angels, we ſhall (Souls and Bodies united together, never more to be ſeparated) aſcend into the higheſt Heaven, and enjoy, throughout an Eternity, the fulleſt, moſt refined, and moſt agreeable Happineſs, that our Natures are capable of; which if we can believe, depending upon the Verity of the Scriptures, we muſt acknowledg our *Labour is not in vain.*

And why ſhould we make any doubt of it? Have we not all the Evidence we can have of this matter! The Scriptures have the Atteſta-

Atteſtation of multitudes of Miracles performed, and Prophecies fulfilled. They have the *Signature* of God alſo upon them in the Holineſs of the Matter, and the Majeſty of the Stile in many places; *never Book ſpake like this Book.*

The Matters of Faith in it are ſo high, the Myſteries ſo grave, and ſublime, the Precepts ſo holy and pious, the Promiſes ſo agreeable, and refreſhing to Minds that are mortified, and purged from Vice, the Threatnings ſo ſolemn, ſevere, and juſt; the Examples ſo glorious, and the whole ſo admirable, that if we conſider it, we cannot imagine the Author to be other than God, who is moſt holy, juſt, and good.

There being then no doubt but that the holy Scriptures will be in all Points verified, and in parti-

particular in the Promiſe of future Happineſs, conſiſting in a glorious Reſurrection, and a bleſſed Immortality, as the Reward of true Holineſs: Let us be perſwaded to comply with God in the things he requireth of us; And let us manage our Lives according to our *Chriſtian* Profeſſion, and our Vowes in *Baptiſm*, and ſince.

And let us hearken no more to the Charms of Senſe, the Voice of a tempting World, and the Whiſpers of the Devil our great Enemy, enticing us to Sin, and to abide in evil, and unholy Ways and Practices.

But let us deny Ungodlineſs and worldly Luſts, and live ſoberly, righteouſly, and godly in this preſent World, putting on the Armour of Light and Righteouſneſs on the Right-hand and on the Left: And let us in earneſt

make

make Religion the great Buſineſs of our Lives, believing God's Promiſes, and expecting this moſt glorious Reward.

But ſome may poſſible object in this manner.

We have heard the manifold Duties of Religion, and have ſometimes conſidered of the great Reward propoſed. But we find (to our Diſcouragement) that Religion is a Wiſdom too high for us, and the Practice of it a Province too difficult. It is a way too ſtrait, and a Gate too narrow, a Yoke too preſſing, a Burden too heavy, a ſevere Warfare, a tedious Travel. It is impoſſible to comply with it; and if we would endeavour the Practice of it, we cannot effect it. It were more eaſy to us to dig in the Mines, or ſerve in the Gallies, than

then to break off our Sins, and live a holy Life. And therefore urge us not to attempt Impoſſibilities.

My Anſwer to this Objection is, That it is a Miſtake, and that what is required, is through Divine Aſſiſtance and Grace very poſſible, and certainly practicable. The Difficulties are great, but there is a Grace given to Believers that ſurmounts them all, that levels the Mountains, fills up the Valleys, makes the crooked places ſtreight, and the rough places even; that opens the blind Eyes of Mens Minds, and ſoftneth hard Hearts, and ſubdues rebellious Wills, and regulates diſordered Affections; that enlightens, and enables to will and to do, and out of Weakneſs makes ſtrong, and calls things that are

not, as if they were, and raiſes dead Souls to Life. Therefore, let it not be ſaid, It is impoſſible to be Religious. But let Men beg the Grace that will make it poſſible: And never let it be ſaid, it is impracticable, when Multitudes (though few in Compariſon of greater Multitudes) have lived in the practice and exerciſe of Holineſs.

A Cloud of Witneſſes (as they are called, *Heb.* 12. 1.) have gone before us in the practice of theſe things, *though Men of like paſſions with us.* *The Patriarchs, Prophets, Apoſtles, Martyrs,* and many others, have given us the Pattern and Proof of all this Piety and Godlineſs. Some of all ſorts have ſincerely, effectually, and ſucceſsfully engaged in it; *viz.* ſome *Kings, Princes,* and *Emperours,* as *David,*

David, *Jehoſaphat*, *Hezekiah*, &c. ſome Generals of Armies, as *Joſhua*, and *Gideon*, &c. ſome Officers of State, as *Joſeph*, *Obediah*, &c. ſome Learned, Rich and Honourable; and ſome Poor, Mean, Illiterate, and Deſpiſed Perſons: ſo that none of us, of what quality or condition ſoever, can ſay, Religion and Godlineſs is Impracticable by Perſons of our Condition and Circumſtances in the World.

Having then Patterns of Piety in all Ranks and Conditions of Men, let us ſet theſe Examples before us, and asking Grace, and imploring Aids from God, through the *Mediator* Chriſt Jeſus, let us imitate them, and be holy, as They were, in all manner of Converſation. And beſides theſe Ancient *Examples*, we have ſome

in this preſent *Age*, by whom it is evident, that Godlineſs in the Life, and Power, and Exactneſs of it, is really practicable.

We have now before us That which is ſufficient utterly to ſilence the Objection, I mean, The *Remains* and *Memory* of this *Eminent* LADY and *Excellent* CHRISTIAN, whoſe great Piety was the Glory of this Place. And whoſe Receſs from amongſt us, (though She died full of dayes) hath filled many Hearts with a paſſionate Grief and Sorrow.

For though all that knew her Converſation (which was like that of *Elizabeth* in St. *Luke* 1. 6. *A walking in all the Commandments and Ordinances of the Lord, blameleſs*) are mightily ſatisfied that her Soul reſteth with God in the Regions of

of Light and Glory, (after which She with great Zeal and diligence had long aſpired in a way of ſincere Obedience) Yet it is grievous to be deprived of One that was ſo *fruitful in Age, and always rich in Good Works*; and whoſe Prayers doubtleſs were through Chriſt very prevailing with God. Upon which Account not only Her *Family*, particular *Friends*, and this *Village*, but the whole *Church* of God ſuſtains a great Loſs in Her Remove, and eſpecially this ſinful *Nation*, Conſidering that ſhe *prayeth no more for this People.*

It would imploy a large Volume to deſcribe fully the eminent Qualities with which God had endowed Her. The ſum of which I ſhall endeavour to repreſent, to this end, That God, in whom all

Her freſh Springs were, and from whom ſhe received all, may be glorified by it; And that we all may be moved to the Imitation of ſo compleat a Patern of that Sanctity that is attainable in this preſent and imperfect State; having had this Teſtimony from all that obſerved her, That ſhe was *ſtedfaſt, unmoveable, and always abounding in the Work of the Lord.*

A N

AN ACCOUNT OF THE Life and Death Of the LADY Elizabeth Brooke,

Including the *Character* given of Her in the Sermon preached at her Funeral.

THE

Life and Death

Of the LADY

ELIZABETH BROOKE.

THE Lady *Elizabeth Brooke* was born at *Wigſale* in *Suſſex*, in *January*, 1601; Her Father was *Thomas Culpepper* of *Wigſale* in *Suſſex*, Eſquire, a Branch of an antient *Family* of Gentry of that Name, which was afterwards in her Brother advanced into the Rank of the Nobility, who for his great Loyalty, and eminent Services done to the *Crown*, was created a *Baron* by *Charles* the Firſt, with the Title of

of, [*John* Lord *Culpepper* of *Thoreſway*.] Her Mother [was the Daughter of Sir *Stephen Slaney*.

Thus ſhe had the Honour of a Genteel Extraction, and a Noble *Alliance*; and as her *Family* derived an Honour upon her, ſo ſhe hath reflected an additional Glory upon her *Family*, by her great Vertues, having been one of the moſt Accompliſhed Perſons of the *Age*, whether conſidered as a *Lady*, or a *Chriſtian*.

While ſhe was in her Infancy, ſhe loſt her *Mother*, and in her Childhood her *Father*; ſo that ſhe came early under the more peculiar Care and Patronage of God, who is in an eſpecial manner, the Father of the Fatherleſs.

Her

Her first Education was under her Grand-mother by the Mother's side, the Lady *Slaney*.

She had rare Endowments of Nature, an excellent Mind lodged in a fine Body, and under a beautiful Aspect, something of which remained even in her old Age. She had an extraordinary quickness of Apprehension, a curious Fancy, great Solidity of Judgment, and a considerable Memory.

She was married very young to Sir *Robert Brooke*, Knight, (descended from a younger Brother of the Antient and Noble Family of the *Brooks*, formerly Lord *Cobham*,) a Person of a good Estate and Vertue, who lived with her six and Twenty Years, and died *July* 10. 1646; by whom she had seven Children, three

three *Sons*, and four *Daughters*, viz.

James, who died an Infant.

John, who lived Twenty ſix Years, and was married, but died without Iſſue, *Anno Dom.* 1652.

Robert, who had the Honour of Knighthood conferred upon him upon the *King*'s Reſtauration; a *Gentleman* of fine Parts, and great Loyalty to his *Prince*, and Fidelity to his *Country*: He was a Member of that *Parliament* which brought the *King* from his Exile, and of the following *Parliament* which began *May* the 8*th*, 1661.

He died as he was travelling through *France*, *Anno Dom.* 1669, in the 33*d* Year of his Age, much lamented by his Friends and Acquaintance: He was married alſo, but left no Childeren.

Mary,

Mary her Eldeſt Daughter, and the only Survivor, who inherits much of her Grace and Vertues.

Elizabeth and *Martha*, Perſons of great Piety, were married to Gentlemen of fair Eſtates, and good Reputation, who had divers Children, and died, the Elder *Anno Dom.* $164\frac{7}{8}$, in the 25th Year of her Age; the Younger *Anno Dom.* 1657, about the 29th Year of her Age.

Anne, who died in her Childhood.

They continued the two firſt Years in *London*, as Boarders, in the Houſe of the Lady *Weld*, her Aunt: From thence they removed to *Langly* in *Hartfordſhire*, a Seat which her *Husband* purchaſed purpoſely for her Accommodation, that ſhe might be nearer her *Friends* in *London*. And after ſome

ſome Years ſtay there, they came to *Cockfield*, his *Paternal* Seat, and there ſhe paſſed the Reſidue of her Earthly Pilgrimage, excepting the two firſt Years of her Widowhood. In all which places ſhe lived a rare Example of Goodneſs, and left a good Name behind her in every place, from which ſhe departed; and eſpecially in the laſt, where ſhe paſſed the moſt, and laſt, and beſt of her time, and from which her Soul was tranſlated to Heaven.

She had many Excellencies which recommended her to all that had the Happineſs to know her. But the greateſt glory that ſhined in her, was *Religion*, in which ſhe was not only ſincere, but *excelled*.

To which general Head may be referred the following things,

as

as the distinct Flowers in that *Crown* of Righteousness.

She devoted her self to God and Religion very early, rising in the Morning of her Age, to attend the Work and Service of her great *Lord*, *Remembring her Creator in the days of her Youth: She made haste, and delayed not to keep his Commandments.* And this she pursued with great steadiness through the course of a long Life: So that she was not only an Aged Person, but (which is a great Honour in the Church of God) an *Old Disciple.*

And having begun thus early to apply her self to Religion in the Power and Strictness of it: Parts and Industry, and length of Time, and the use of excellent Books, and Converse with *Learn-*

ed

ed Men uniting together, rendred her one of the moſt knowing Perſons of her Sex, eſpecially in Divinity, and in the Scriptures, which made her wiſe unto Salvation.

And this Knowledg was not confined to the *Practical*, but extended alſo to the *Controverſal*, and *Critical* Part, even to the Difficulties concerning Scripture-Chronology, and the Solutions of many of them.

She was able to diſcourſe pertinently upon any of the great Heads of *Theology*. She could oppoſe an Atheiſt by Arguments drawn from the Topicks in Natural Theology, and anſwer the Arguments of *Papiſts*, *Socinians*, *Pelagians*, &c. by the Furniture againſt them in the Holy Scriptures.

I never knew any other Perſon that had ſo great a Knowledg in Divinity, who was not skill'd in the Learned Languages; ſo that no Scholar could repent the time ſpent in Converſe with her: For ſhe could bear ſuch a part in Diſcourſes of Divinity, whether *Didactical*, *Polemical*, *Caſuiſtical*, or *Textual*, that ſome of her *Chaplains* have profeſſed, they have been ſometimes more profitable and pleaſant than their own Studies, and that they themſelves did learn, as well as teach.

This perhaps may ſeem incredible to them that were not acquainted with her. But ſomething of the Wonder will be abated, by ſhewing how ſhe attained her Excellent Knowledg.

She was an Indefatigable Reader of Books, of the Scriptures

eſpecially, and various Commentators upon them, the beſt that our Language affords, which perhaps are not exceeded by any other. She had turned over a Multitude, not only of Practical Treatiſes, but alſo of Learned Books, and amongſt many others, ſome of thoſe of the Antient *Philoſophers*, tranſlated into Engliſh, gathering much from thoſe great *Lights* among the Heathens, ſo that ſhe could interpoſe wiſely in a Diſcourſe purely Philoſophical.

She was alſo a moſt diligent Inquirer, and made uſe of all *Learned* Men of her Acquaintance to increaſe her Knowledg, by moving Queſtions concerning the moſt material things, as Caſes of Conſcience, and hard Texts of Scripture, and the Accompliſhment of the Divine Prophecies.

She

She generally also took Notes out of the many Books she read, that she might with the less Labour recover the Notions again, without reading them a second time.

And She used a mighty Industry to preserve what either instructed her Mind, or affected her Heart in the *Sermons* she had heard: To these she gave great Attention in the *Assembly*, and heard them repeated in her *Family*. After this she would discourse of them in the Evening: And in the following Weeks, she had them again repeated, and discoursed the matter of them to some of her *Family* in her Chamber. And besides all this, she wrote the Substance of them, and then digested many of them into Questions and Answers, or under Heads of

common Places; and then they became to her Matter for repeated Meditation. And by these Methods she was always increasing her Knowledg, or confirming the things that were known.

And having a great Treasure of Knowledg, she improved it (through *Divine Assistance*, which she was most ready to acknowledg) into a suitable Practice, *working out her Salvation with Fear and Trembling, and was zealous of good Works.*

Her Piety was exact, putting Rules upon her self in all things; and universal, having respect to all God's Commands, equally regarding the two Tables of the Law. It was also constant, and affectionate; her whole Heart was given up to it, and a holy Zeal attended it, which Zeal was guided by much Wisdom and

and Prudence, the Prudence never degenerating into Craft, nothing appearing in all her Converſe contrary to Sincerity.

It was alſo ſerious, ſolid, and ſubſtantial, not touched with *Enthuſiaſm*; yet ſhe had a great regard to the *Spirit* of God, as ſpeaking in the Scriptures, and by them guiding the Underſtanding, and operating upon the Heart.

And as her own Practice was holy, ſo ſhe endeavoured alſo that her Family might walk in the ſame Steps, providing for them the daily help of Prayer Morning and Evening, with the reading of the Scriptures; and on the Lord's-day the Repetition of what was preached in the Publick *Congregation*. And for their further Benefit, ſhe many Years together procured a Grave *Divine* to

perform the Office of a *Catechiſt* in her Houſe, who came conſtantly every Fortnight, and expounded methodically the Principles of Religion, and examined the *Servants*, which was formerly done by her *Chaplains*, till the Service of God in her *Family*, and the Care of the *Pariſh* were committed to the ſame Perſon. Thus, with *Joſhua*, ſhe reſolved that *She and her Houſe ſhould ſerve the Lord.*

With her Piety and Godlineſs, there was joyned much Chriſtian Love, which was univerſal, extending to all Mankind, never ſuffering her ſelf to hate or deſpiſe (or over-look, unleſs in the way of Cenſure for a Crime) any Perſon in the World, abhorring only what was vicious and evil in them.

But

But this Universal Charity admitted a Difference, so as that the more Christian and Holy any were, the more They had of Her Regard. That Image of God that shined in a good Conversation, she could not overlook in any, though in some respects they were less acceptable to her, valuing Grace above all the Accomplishments of Parts, Breeding, and Accord in lesser things.

And besides that, all were dear to her, in whom appeared the Fear of God; she had also a most peculiar value for his *Ambassadours* and Ministers, the Guides of Souls, receiving them in their *Ministrations*, as Angels of God, *fearing the Lord, and obeying the Voice of his Servants, esteeming* what they delivered, in consent with the holy Scriptures,

as his Meſſage and Word.

She was very exact in matters of Juſtice, and in *rendring to all their Dues, not ſuffering any Blot to cleave to her Hand*; and could not endure to have any thing without a Title in Conſcience, as well as in Law; and was particularly tender in reference to *Tithes*, and gave away all that ſhe held by that * Title, to him that took the Care of the Souls, reſerving only a little Portion yearly, for repairing the ‖ Edifices.

Her Charity and Alms-giving was very great, and much admired by all that obſerved it, though they knew only ſome part of it; Every one that needed it, had it in proportion to their Neceſſities, and in the kind that was moſt ſuitable to their particular Wants. She eſteemed her ſelf but

* *The Impropriations of* Blithburgh *and* Walderſwick *in* Suffex.

‖ *The two great Chancels of the Churches there.*

as

as a *Steward* of her Eſtate, and therefore gave away a great part of it to encourage the Miniſtry, and to relieve the Indigent. *She diſperſed abroad and gave to the Poor, and Her Righteouſneſs remains for ever. She did moſt frequently caſt her Bread upon the Waters, and gave a Portion to ſeven, and to eight, and lent much to the Lord.* And this ſhe did willingly and chearfully, and was ready to theſe good Works; ſo that when there was any occaſion that ſolicited her Charity, it was never any Queſtion with her, whether ſhe ſhould give, or not give, but only in what Proportion ſhe ſhould extend her Bounty. And for that ſhe would many times moſt frankly refer her ſelf to others; ſaying, *I will give what ever you think is fit and meet in this Caſe,* having

having in this reſpect an Heart *as large as the Sand on the Sea-ſhore*, and a moſt open Hand.

And as the Poor had her Charity in abundance, ſo her *Friends*, who needed not that kind of Bounty, were yet Witneſſes of her great Liberality and Generoſity, by which ſhe adorned Religion, and gained many to ſpeak well of it.

Her Generoſity was ſuch, That one would have imagined there was no room for Alms; and her Charity ſuch, that it was wondered how ſhe could ſo plentifully entertain her *Friends*. But a provident Frugality and Management, with the Divine Bleſſing, enabled her to both to Admiration.

And her Charity was not only extended to the Bodies of others, but

but ſhe alſo moſt readily afforded Counſel and Comfort to them that repaired to her for Aſſiſtance in the Concerns of their Souls, though of meaner Rank and Condition in the World. To ſuch ſhe would ſpeak wiſely, hear them patiently, and treat them compaſſionately when under Temptations, and Diſquiet of Mind. One of her own *Servants* coming to her Cloſet upon this account, and beginning to open to her the Grief of her Heart; *She required her for that time, to forget ſhe was a Servant, and diſcourſing with her with great Tenderneſs and Prudence in reference to her Temptations, diſmiſſed her comforted, and much revived.* And very many others ſhe received with the greateſt Freedom, miniſtring ſpiritual Comfort to them. That

part

part of Religion which is peculiarly ſtiled *Devotion*, was the Joy of her Life, and the Delight of her Soul. A very conſiderable Portion of her Time was daily employed in Prayer, ſearching the Scriptures, and in holy Meditations. Theſe things were her proper *Element*, and in them, ſhe would often profeſs, ſhe found her greateſt Refreſhments; in theſe ſhe converſed with God, and was then leaſt alone when moſt alone. For ſhe did not meerly perform theſe Duties, nor generally engage in them as a Task, but obſerved the frame of her Spirit in them, and *commanded the Affections of her Soul to wait upon God, not being ſatisfied without ſome Emotions of Mind ſuitable to theſe holy Exerciſes, as ſhe hath often profeſſed, and which I gathered from her complaining*

plaining ſometimes of her Infirmities, and of the Difficulty of Praying aright, and of preſerving throughout that Duty a due Sence of God.

The Chriſtian *Sabbath* was alſo her Delight, and a Day in God's *Courts* better to her than a thouſand elſewhere; and her Enjoyment of God in the Publick Ordinances, and Services of that Day, was to her as a little Heaven upon Earth. And the Impreſſions ſhe received by attending thoſe holy Inſtitutions were ſuch, as that ſhe long'd in the Week, for the return of the *Sabbath*. And great was her Affliction when her Hearing was ſo impaired that ſhe could not attend the *Publick* Worſhip of God, though few were better furniſhed to ſupply that Want by private Exerciſes, and Cloſet-*Devotions*.

And

And having ſo eminently prized and improved the Lord's-Days, it pleaſed God on the Evening of one of them to take her to himſelf, there to keep an Everlaſting *Sabbath*, in his moſt immediate and glorious Preſence, in the Arms of Chriſt, the Beloved of her Soul, and in the Aſſembly of *Angels*, *Patriarchs*, *Prophets*, *Apoſtles*, *Martyrs*, and all departed *Saints*.

And (which deſerves Admiration) in the midſt of all theſe Attainments, Vertues and Graces, ſhe was greatly humble, and clothed with the Ornament of a Lowly Spirit; and while many admired the Example ſhe gave in the World, She apprehended that others excelled her in Grace and Godlineſs, *and continually reckoned her ſelf among the leaſt of Saints.* For notwithſtanding her Quality

in

in the World, her exquisite Knowledge, eminent Grace, and the mighty Value her *Friends* had justly for her; I could never observe (in the whole Course of eighteen Years Converse) the least Indication of vain Glory, or self-Admiration in her.

And her Humility was of an *excellent* kind, the Fruit of great Knowledg, proceeding also from a deep Sense of the Fall, the Corruption of Man's Nature, the Imperfection of Mortification in this present State, and the Remains of Sin in them that are sanctified; and was nourished by a great Sight of God, and Acquaintance with him, and frequent Self-Examinations, and by observing how Sin mingles it self in our best Actions, and most holy Duties; and by a diligent com-

comparing her Self, and her Actions, with the exact Rules of the Scriptures.

Which Grace of Chriſtian *Humility* was the more illuſtrious in her, by the Acceſſion of the Vertue of *Courteſy*, which ſhe had in a high degree, entertaining all Perſons with Civilities proper to their ſeveral *Qualities*; ſo that ſhe obliged all, though ſhe was evermore careful that nothing in *Converſation* might border upon thoſe Freedoms that diſhonour God, and blemiſh the *Chriſtian* Profeſſion; by this means adorning the *Goſpel*, and ſhewing that Religion, though it requires great Strictneſs, yet it doth not neceſſarily introduce either Melancholly, or Moroſeneſs. And (which is a much greater thing than to be courteous in the higheſt degree)

as

as a real Diſciple of Chriſt, ſhe had learned to deny her ſelf, and could abridge her own Right, that ſhe might thereby promote the Glory of God, benefit others, avoid Offence, and maintain Love and Peace.

And which may properly be ſubjoyned to her Self-denial, as a Grace equal to it, ſhe induſtriouſly avoided *Cenſoriouſneſs*, (diſliking it in others) and endeavoured to make the beſt Interpretation of both Words and Actions, not lightly ſpeaking Evil of any, nor readily receiving an evil Report. And above all things ſhe abhorred to be Cenſorious in reference to *Preachers*, and *Sermons*, of which ſhe was a moſt candid and equal Hearer, *Judicious*, and *Critical* enough, but not *Captious* in the leaſt. If but Truth were

ſpoken, and Piety urged in any ordinary method, ſhe was ſatisfied, ſo as not to find fault. But the *Sermons* which ſhe preferred, were either Diſcourſes greatly Rational, or ſuch as did particularly illuſtrate the ſenſe of the Scriptures, or diſcover the Excellency of the Goſpel; or ſuch as diſplayed Chriſt in his Perſon, Undertaking, and Offices; or ſuch as diſcovered the difference between the *Real* and *Almoſt Chriſtian*; and ſuch as did moſt nearly approach the *Conſcience*, and urge the Exacteſt *Converſation*, and the governing the Heart, Thoughts, and inward Affections.

In all her *Relations* ſhe demeaned her ſelf as a Chriſtian. She was a faithful, dutiful, loving and prudent Wife; And the Heart of her *Husband* ſafely truſted in her.

She

She was a moſt affectionate, tender Wife, and watchful Mother, reſtraining her Children from Evil, according to her power, and bringing them up in the Nurture and Admonition of the Lord, moſt conſtantly endeavouring to inſtil into their Minds the Principles of Juſtice, Holineſs, and Charity. To them that became her *Children* by marrying into her *Family*, ſhe was moſt kinde, and treated them as her own. To her *Servants* and *Tenants* ſhe was juſt and kind; and to her *Neighbours*, all that they could deſire.

To her particular *Friends*, ſhe was endeared by her Prudence, Fidelity, and almoſt Exceſſes of Love, and improving of Friendſhip to ſerve the great Ends of Religion, which are the honouring of God, and the bettering one

another. She was alſo a Loyal *Subject* to her *Prince*, of which there is full Evidence in this following Relation, which was communicated to me by one of her intimate *Friends*.

When his late *Majeſty* was in his Enemies Hands, and they were preparing for the horrid Murther of that Excellent *Prince*, ſhe was moſt paſſionately concerned, and being very earneſtly deſirous that an Hand from Heaven might have prevented that Wickedneſs, kept a private Faſt in her Cloſet on his behalf. And when ſhe knew that God, in juſt Judgment to the *Nation*, had permitted Men to take away his precious Life; ſhe reſented it with the Paſſions of a *Mother*, *profeſſing that the loſs of one of her deareſt Children came not nearer to her Heart.* And in a Letter

Letter to that *Friend*, ſhe thus bewailed it.

'*O that you were with us, though* '*but for a few days, that we might* '*bemoan our ſelves together, and* '*this miſerable Nation; upon which* '*God poureth out ſo great Wrath, and* '*yet ſuch Spiritual Judgments are* '*ſeized upon us! That many of us* '*who pretend the greateſt Intereſt in* '*Him, can ſee nothing but Mercies* '*and glorious Times. I find nothing* '*ſo much moves me, as to hear Men,* '*whom I hope I may call pious, ſpeak* '*concerning the Times; my Patience* '*is ſo much put to it, as Rules of* '*Wiſdom and Policy can find no place* '*with me. I can truly ſay, I diſſent* '*from many, whom I would honour,* '*and whoſe Judgments I do in many* '*things, prefer before my own, with-* '*out any kind of Doubt, or Reluctan-*

'cy, admiring, and ſtanding amazed 'at their Deluſions. I am now taught 'the great Danger of Evil Princi-'ples, ſtrong Engagements, Spiritual 'Pride, &c.

In reference to His preſent *Majeſty*, her Loyalty proceeded by theſe ſteps: She was a true Mourner under his Sufferings, Excluſion, Exile, and the Diſappointment of ſeveral Efforts that were made for his Reſtitution. And ſhe ſo diſguſted the *then uſurping* Powers, that ſhe would not joyn in the keeping of either the Faſting or Thanksgiving Days appointed by them in reference to their Deſigns, or Succeſſes. She rejoyced in all his Deliverances and eſpecially in his Miraculous and Happy *Reſtauration*. And I do verily believe there was no Perſon

Perſon in the three *Kingdoms*, that better underſtood than ſhe did the Dignity of the High Station, to which God reſtored Him, or that paid Him a greater Veneration, or prayed more heartily for Him, or was more ſollicitous for His Safety, in His *Perſon* and Government.

She was alſo conformable to the preſent *Eſtabliſhment*, in all things in which her Obedience was required, and her Practice concern'd; ſo that in reference to the *Church* of *England*, ſhe was truly Ours, and one of the greateſt *Ornaments* of our *Communion*.

The *Separation* (though ſhe reſpected Piety in all ſorts of Men) was grievous to her, and ſhe thought it unreaſonable: And this was her Judgment from the

beginning, in which ſhe was encouraged in her early Years, by the *Divines* of her Acquaintance, (ſome of them *Nonconformiſts*) who (when thoſe of the (then) *Separation*, attempted to inſinuate their Principles into her) adviſed her to neglect them, and to attend the great and ſubſtantial things of Religion, as Faith, Godlineſs, Juſtice, and Charity.

But withal, ſuch was her Moderation, that ſhe earneſtly deſired the Succeſs of the *Comprehenſion*, deſigned by the Lord-Keeper *Bridgman*, Sir *Matthew Hale*, then *Lord Chief Baron*, and Dr. *Wilkins*, &c. And as that worthy *Judg*, ſo *She*, relieved many ſober *Non-conformiſts* with great Bounty, and moſt eaneſtly deſired to have ſeen them *legally* ſettled in a *Publick* Miniſtry.

Many

Many things more might be added to this Account of her Attainments, Graces, and Vertues, but all may be ſumm'd up in this ſhorter Character.

She had the Knowledg of a *Divine*, the Faith, Holineſs, and Zeal of a *Chriſtian*, the Wiſdom of the *Serpent*, and the Innocence of the *Dove*; She had Godlineſs in the Power of it, and adorn'd it. She was ſerious, but not melancholly, and chearful without any Tincture of Vanity; very holy, and no leſs humble, and thankful to God for all His Mercies, and had a mighty Senſe of her need of Chriſt the *Mediator*, depending entirely upon His Merits and Satisfaction, renouncing all her own Works in the point of Juſtification.

By theſe things ſhe attain'd a good,

good, and (which she never sought) a great Name.

Dr. *Sibs*, an Eminent *Divine*, Master of K. *Hall Cambridg*, and Preacher to the Honourable Society of *Grayes-Inn*, who frequented her House at *Langley in* Hartfordshire, *would say, that he went to other places (mostly) to satisfy others, but thither to please himself.*

Dr. *Edw. Reynolds*, late Lord Bishop of *Norwich*, having been nobly entertained at her House, professed afterward, that the best of his Entertainment was his Converse with so *Excellent* a Person.

Another (now a *Dignitary* of the *Church* of *England*) returned from a Visit made to her, and said *the half was not told him.*

Another, a Person of Quality, and great Learning, who loved

ved to ſpeak much in few Words, having obſerved her Gravity, Holineſs, Prudence, and Freedom from all that is little, humourous, or moroſe, ſaid, ſhe was a *Woman* of a *Generous Piety.*

Another ſaith of her, That ſhe had a Greatneſs of Mind, rare Knowledg, a becoming Gravity, and great Sincerity: That ſhe was highly devout, a chearful Giver, patient under the Croſs, and endued with all the Vertues and Graces of thoſe excellent Women, whoſe Praiſe is in the Scriptures, for Obedience to their Husbands, Religious Care of their Children, Bounty to God's Miniſters, Hoſpitality to their Friends, Charity to the Poor, and Piety towards God. But the Latine is more elegant, which came thus from his Ingenious Pen.

Ingenio

Ingenio maſcula, Mente Theologa, Ore Gravis, Corde Sancta, Cultu Intenſa, Charitate Læta, Crucis Patiens, tota Moribus Generoſa; Marito Sara, *Liberis* Unice, *Nepotibus* Lois, *Miniſtris* Lydia, *Hoſpitibus* Martha, *pauperibus* Dorcas, Anna *Deo.*

Such were her Qualifications, great and eminent, and ſo were the Providences of God towards her; for ſhe had great *Proſperities*, and interchangeably great *Afflictions*. The firſt ſhe entertain'd humbly, and the other patiently.

To her *Proſperities* may be referred, The great Kindneſs of her *Husband*, with a numerous *Family*, and a very plentiful Eſtate during his Life, and a competent Revenue afterwards in her Widow-

dowhood; a fine *Temperature* of Body, ſo that ſhe was ſeldom ſick, though never ſtrong; the Continuance of her Parts, and the Vigor of her *Intellectuals*, and Firmneſs of her Judgment, even in the laſt Years of her Life; the *Reſpects* and *Civilites* ſhe received from the Gentry in her Neighbourhood; the Bleſſing of long Life, the concluding of ſome unkind Law-ſuits, (which as ſhe did not begin, ſo ſhe could not prevent) and the ſeeing every remaining *Branch* of her *Family* largely provided for, and in a very good Condition, before her Death. And, which was more than all theſe, as the beſt of her *Proſperities*, ſhe enjoyed much inward Peace, which, though it had ſometimes Mixtures of Doubts and Fears, was generally firm and ſteady,

ſteady, and ſometimes advanced into Joys and great Conſolation.

Her Afflictions were chiefly Widowhood, and loſs of Children. The ſharpeſt of all her *Trials* was the untimely Death of her laſt *Son*, with the aggravating Circumſtances of it, being drown'd, this was very ſurprizing, invaded her like an *Inundation* of Waters, threatning all the Banks both of *Reaſon* and *Grace*: Her *Friends* feared ſhe would not long ſurvive it. But the Power and Preſence of God ſupported her, and ſhe not only lived many Years after it, but alſo recovered again in a great meaſure her former Chearfulneſs.

Her Demeanour under this ſad Providence, was Chriſtian. She did not murmur, though at firſt

firſt aſtoniſhed, and after that, much depreſt by it. Her Danger was, of fainting under this correcting Hand of God, but ſhe was upheld by him that is *able to ſuccour them that are tempted.*

She often expreſt her ſelf in Words importing that ſhe juſtified God, and acknowledg'd his Righteouſneſs in it. She feared leſt ſome might be ſcandalized by it, and reflect upon Religion, and decline it, becauſe of her deep Affliction, and moſt earneſtly deſired that God would take care of his own Name, and Glory. But afterwards her Spirit revived, and ſhe was comforted as before, and rejoiced in the God of her Salvation.

The Cloſe of her Life was a long *Languiſhing* of divers Months, which gradually confined her, firſt

first to her *Chamber*, then to her *Couch*, and lastly to her *Bed*; attended sometimes with great Pains, under which Patience had its perfect Work. During this Sickness, her Mind was calm, *Her Conscience witnessed to her Integrity, and she had a good hope in God, that he would crown his Grace in her with Perseverance, and then with Glory.* She was very apprehensive of her need of Christ, adhered to him, rejoyced in him, *and desired to be with Him.* She expired almost *insensibly*, and had at the last, an easy Passage to the *Happiness*, which is the Reward of Faith and Holiness, and the *free Gift of God through Jesus Christ our Lord.*

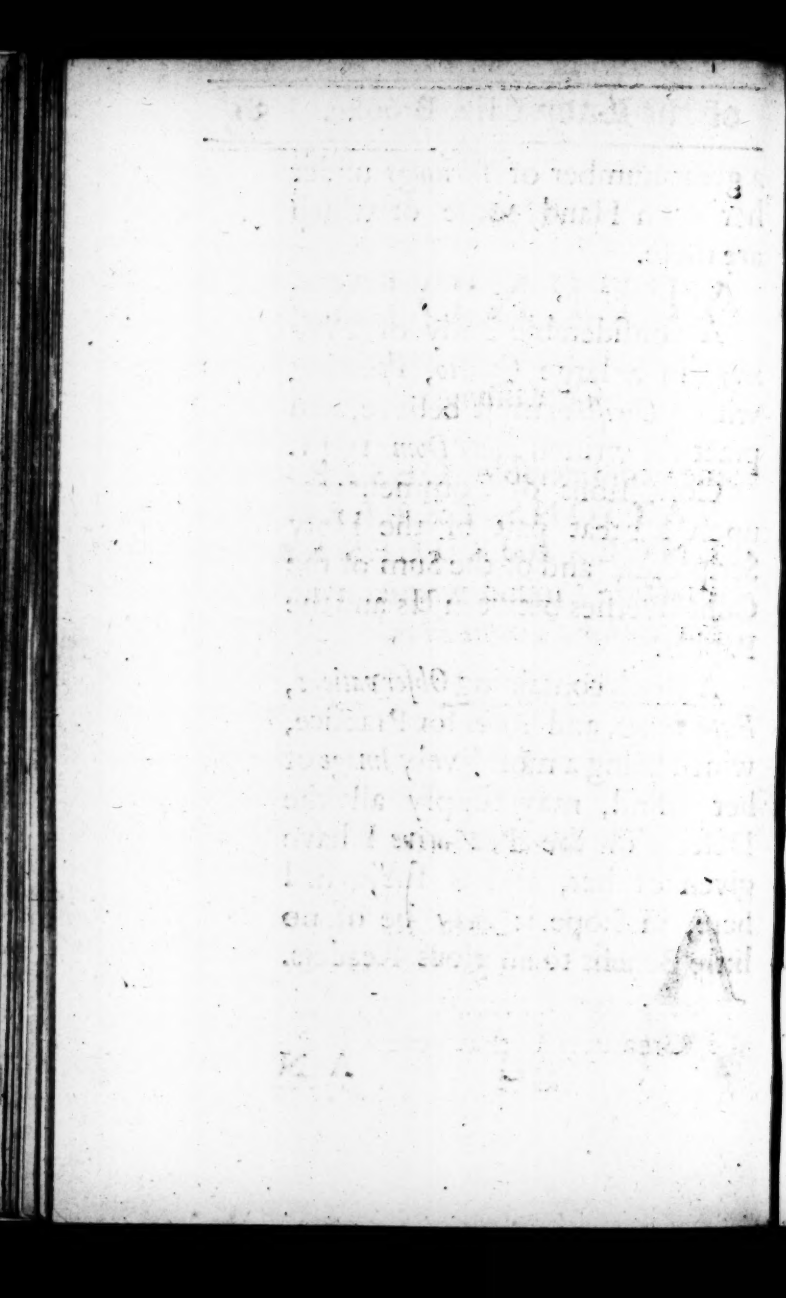
She hath left behind her (which are *Evidences* of an unusual *Diligence*, and an admirable *Industry*)

a great number of *Writings* under her own Hand, ſome of which are theſe.

A conſiderable Body of *Divinity*, in a large *Quarto*, ſhewing what a *Chriſtian* muſt believe, and practice, written *Anno Dom.* 1631.

Collections of Commentaries upon a great part of the Holy Scriptures, and of the Sum of the Controverſies between Us and the Papiſts.

A Book containing *Obſervations*, *Experiences*, and *Rules* for Practice, which being a moſt lively *Image* of her Mind, may ſupply all the Defects of the *Narrative* I have given of her, and is ſubjoyned here, in hope it may be of no little Benefit to all pious Readers.



AN APPENDIX;

Containing

Some conſiderable OBSERVATIONS, EXPERIENCES, and RULES for Practice: found written with her *Ladiſhip's* own *Hand.*

I.

The World's Vanity.

ALL my Comforts below are dying Comforts; no one Creature (nor all the Creatures) that ever I enjoyed,

joyed, have given my Soul Satisfaction.

II.

Good Actions will bear Consideration; but evil Actions will not.

Every Act of Piety and Obedience will bear Consideration, but so will not any sinful Action. If we consider before we attempt any sinful Action, either we shall not commit it, or we shall do it with regret, and a Conscience half set on fire. But if we consider before any holy Action or Duty, our considering Thoughts will much animate us to the Service. Wherefore I conclude from hence, that Sin *shames* it self, and Religion *justifies* it self.

III. *The*

III.

The Worſhip of God is made pleaſant by a Senſe of his Preſence in it.

God's Preſence was formerly manifeſted by viſible Signs, as the *Cloud*, *Fire*, and *Brightneſs*. And though we cannot expect theſe, yet we have the ſame eſpecial Preſence of God with us. And when ever by Faith we attain any lively Apprehenſions of it, How ſolemn, profitable, and delightful doth it make the Worſhip of God? with what Joy doth it bring us to the Aſſemblies, and how unwilling are we to be kept from them, when we have this Expectation from them? And finding our Expectation in this anſwered, how devoutly do we be-

have our ſelves in them? and how joyfully do we return home, as they that have *ſeen* God, and *converſed* with Him?

IV.

It is our Intereſt to be Religious.

It is a moſt experienced Truth, that we ſhall never be well reconciled to Religion, and ſteady in Piety, until we ſee it is our Intereſt to be Religious.

V.

It is difficult to pray without ſome wandring Thoughts in Prayer.

It is very difficult to carry Sincerity, and keep a Senſe of God through every part of Prayer, which

which is neceſſary to be endeavoured, and is the Life of the Duty. I find it hard to keep my Soul intent, for my Thoughts are ſlippery and ſwift, and my Heart is ſnatch'd away ſometimes againſt my Will, and before I am aware; yea, even then ſometimes, when I have made the greateſt Preparation, and have had the greateſt Reſolutions through Grace to avoid wandring Thoughts. *My beſt Prayers therefore need Chriſt's Incenſe to perfume them.*

VI.

A deep Senſe of God in Prayer, is deſirable and raviſhing.

Could I underſtand my near approach to God in Prayer, it

would exalt my Soul above meaſure. And why am I not raviſhed with the Thoughts of being in the Preſence of God, and haing the Ear, yea, the Heart of the King of Heaven? It is nothing but want of Faith, and the ſtrange Power of Senſe that weakens my Spiritual Apprehenſions, and keeps me from an unſpeakable Delight in my *Addreſſes* to God; What an high Priviledg is this to ſpeak to the Great *JEHOVAH*, as a Child to a *Father*, or a *Friend* to a *Friend*? But how ſlow of Heart am I to conceive the Glory and Happineſs thereof? Could I but manage this great Duty as I ought, it would be an *Heaven* upon Earth; It would bring God down to me, or carry me up to Him. Why ſhould I not be carried above the World, when I

am

am ſo near to God? Why ſhould I not *be changed into the ſame Image from Glory to Glory?* Why am I not even tranſported beyond my ſelf?

VII.

We ought to be conſtant in Prayer.

Inconſtancy in Prayer is not only *ſinful*, but *dangerous*; Omiſſion breeds *Diſlike*, ſtrengthens *Corruption*, diſcourages the Spirit, and animates the unregenerate Part. Conſtancy in this Duty breeds an *holy Confidence* towards God: Inconſtancy breeds Strangeneſs. Upon an *Omiſſion* I muſt never approach God again, *or my next Prayer muſt be an exerciſe of Repentance for my laſt Omiſſion.*

VIII.

VIII.

Sincere Prayers are never offered in vain.

Formality is apt to grow upon our ſecret Prayers, one of the beſt ways to prevent it, is to come to God with an *Expectation*. This ſets an Edg upon our Spirits. I do not enough obſerve the *Returns* of Prayer, though God hath ſaid, I ſhall never ſeek Him in vain. And when I obſerve, I muſt acknowledg I have daily Anſwers of my Prayers in ſome kind or other. Nay, I think I may ſay, I never offered a fervent Prayer to God, but I received ſomething from Him, at leaſt, as to the frame of my own Spirit.

IX.

IX.

Prayer promotes Piety, and Godliness, and Acquaintance with God.

It is the Christian's Duty in every thing to pray; and Holiness lieth at the bottom of this Duty. If I in every thing commit my self to God, I shall be sure to keep his way, or my Prayer will *upbraid* me. This keeps me from tempting him, and makes me careful to find a clear Call in every thing I undertake; knowing that if I go only where I am sent, the Angel of his Presence will go before me, and my way will be cleared of *Temptations* and Mischiefs: *When our Call is clear, our Way is safe.* Moreover, the Practice of this leads me into much Acquain-

Acquaintance with God; my very praying is an *acquainting* with Him. And if in every thing I pray, I ſhall in every thing give Thanks; and this ſtill brings me into more *Acquaintance* with him. By this means my Life will be filled up with *a going to, and returning from God.*

X.

The real Chriſtian loves Solitude.

Solitude is no Burden to a *real Chriſtian*, he is leaſt alone, when alone: His *Solitude* is as buſy and laborious as any part of his Life. It is impoſſible to be Religious indeed, and not to love *Solitude* in ſome meaſure; for all Duties of *Religion* cannot be performed in *Publick*. It is alſo a thing as noble

ble as 'tis neceſſary, to love to *converſe with our own Thoughts.* The *vain* Mind doth not more naturally love Company, than the *Divine* Mind doth frequent retiring: Such have *Work to do, and Meat to eat the World know not of.* Their Pleaſures are ſecret, and their chiefeſt Delight is between God and themſelves. The moſt pleaſant part of their Life is not in, but out of the World.

XI.

There is more neceſſary to the rendring us truly Religious, than a mere external Revelation of Truth.

True *Religion* is Heaven-*born*: for to the perfecting of it in any Soul, not only the outward *Revelation* is neceſſary, but alſo an *inward*

inward Secret, and particular Divine Impreſſion. The ſavouring of Divine Things is from the Power of the Higheſt over-ſhadowing the Mind: for till God makes this *inward Impreſſion*, Men are not able to perceive the Things of God. There muſt be a Light within us as well as without us, otherwiſe the Goſpel may be hid even where it ſhines, ſo that whoever conclude aright, that they are under the Power of *Religion*, muſt experience ſomething very *ſupernatural*, ſomething that is the Work of God, and not of Man, ſomething above all their own, or the *Power* of the whole World.

XII.

XII.

Religion in the Practice of it is most highly Rational.

Religion makes a Man live up to his *Reaſon*. So far as a Man is a *Chriſtian*, ſo far is *Reaſon* exalted, ſitteth in the Throne, and governs, and commands all the Powers of the Soul. *Religion* enlightens, and ſtrengthens *Reaſon*; and *Reaſon* helps and ſerves *Religion*. *Reaſon* is inſeparable from the Soul, (we ſhall be rational in Heaven) *and Grace is the Recovery of right Reaſon.*

The whole Practice of Godlineſs, both in Divine and Moral Duties, and the frame of a Chriſtian's Spirit, is but the *Rational Conſequence* of two great Principles,

ples, which the Chriſtian hideth, and embraceth in his Heart, *viz.* That there is a God, and that the Scripture is his Word. The *Inferences* from theſe two, and the *Life* of a Chriſtian are the ſame.

XIII.

Religion in the Practice of it, is a living in, and converſing with God.

True Relion makes a Man not only live above the World, and in *Converſe* with his own Reaſon, but alſo to live out of *himſelf* in God, converſing much with him. A real Chriſtian will deny himſelf for God, quit all *Self-intereſt*, and reſign to him in all Points of Duty and Service. God's Glory is his End, his Work, his Direction. He takes no Pleaſure in himſelf,

himſelf, nor in any thing without himſelf, further than he ſeeth the *Stamp* of God upon it. He forgets himſelf, and minds nothing but the *Will* of God, triumpheth in nothing more, than in his own Nothingneſs, and God's *All-ſufficiency and Fulneſs. This is having nothing, and yet poſſeſſing all things.* This is *Divine Life*, and the heighth of Religion, to know and perceive, that not only as to our *Natural Life*, we depend upon *Providence*, and live, and move in God: But that alſo as to our *Spiritual Life*, we receive all of his *Fulneſs*, and are acted by a Life in and from him: Of this I deſire to be ſtill more, and continually ſenſible.

XIV.

Religion gives us a real Enjoyment of God.

The true *Christian* liveth above himself, not only in a way of *Self-denial*, but in the very *Enjoyment* of God. His *Fellowship is with the Father, and with the Son*: He every where, and in every thing seeketh out God, in *Ordinances*, *Duties*, and *Providences*, whether prosperous, or adverse, nothing pleaseth unless God may be found in it, or admitted into it. That is to him an *Ordinance* indeed, wherein he meeteth God. That is a merciful *Providence* indeed in which appears much of the Finger of God; God is nearer to the true *Christian* than to others,

others, for there is an inward feeling, an *Intellectual* Touch which Carnal Men have not. And herein is the very Soul of Religion, and the *Quinteſſence* of it, that it unites us in a *nearneſs* to God, and gives us already to enjoy him.

XV.

Religion gives a Man the power of himſelf, who by Nature is his own worſt Enemy.

True *Religion* gives a Man a great Command of, and reſtores him to a *juſt Power and Dominion* over himſelf, by ſubduing in him his own Will and Paſſions. Man in his *depraved Condition*, is himſelf his greateſt Enemy. For the *Devil* and *World* prevail againſt him, not by their own Strength,

but by the *Treachery* and Baseness of his own Heart. *The Destruction of Souls is of themselves.* Ignorance and neglect of God takes away Fear, and there is in him such an Inclination to Sin, as leads him to a delightful Entertainment of Temptations; so that it is not so much the Devil and the World without, as the *Devil* and the *World within*, not the Baits of Honour, Wealth, and Pleasure without, but *Ambition*, *Covetousness*, and *Sensuality* within, which prevail upon Men. Wherefore unto purified Souls, and *mortified* Minds, many Temptations do in a great measure cease to be *Temptations*.

XVI.

XVI.

Self-denial bears a great part in the practice of true Religion.

The great Property of true Religion, is, that it teaches *Self-denial*, which *Self-denial* is indeed the Foundation of Religion, and the Sum of all the Precepts of the *Goſpel*. Every true *Chriſtian* ſincerely, though imperfectly denies himſelf, and makes a Free-will Offering of himſelf to God, in reſigning to him his Will. And indeed we can never have Peace in Proſperity, unleſs our Will as to Action, be ſwallowed up in the Divine Will; nor can we have Contentment in Adverſity except our *Will* be complying with God's *Will*. This is the

great *Victory*, to *conquer* our ſelves, and to him that thus *overcomes*, is the Promiſe given of *ſitting with Chriſt in his Throne.*

XVII.

We glorify God, not by giving to him, but by receiving from him.

I know I can add nothing to God's Glory, I glorify him by receiving from him the *Impreſs* of his Glory upon me, rather than by communicating any Glory to him: When the frame of my Mind and Life is according to his *Preſcription*, when I am moſt like to him, when a Spirit of Holineſs, and Love runneth through all my Actions, then I *glorify* him. God ſeeketh his own Glory by communicating Grace and Happineſs

pineſs to me, and I *glorify* him by deſiring and endeavouring to *partake* of his Grace and Happineſs.

XVIII.

God's Being, and Providence, and Covenant, are moſt agreeable things to purified Minds.

The *Notion* of God is moſt *agreeable* to my Mind; I knew not how to live in the World, if there were not a God to *govern* it. His *Being* delights me, his *Providence* ſupports me, his *Covenant* and *Love* rejoyce me: without theſe things, I ſhould not value my own *Being* and Life.

XIX.

Peace and Hope generally attend Sincerity.

I have *Peace*, though not always *Great Assurance*; my Hopes are such as keep me in the Way that leads to Heaven. The *Word* delights me; God's *Commands* are not grievous to me; I rejoice in the *Promises*, his *Ordinances* are to me a Spiritual Feast. The knowledge I have of *God*, the notice I take of his *Providence*, and meditation on his Word, afford me no little pleasure.

A proof of Sincerity.

XX.

XX.

The Method of attaining Spiritual and Great Comfort.

Could I exerciſe Grace with greater ſtrength, and more fully mortifie Sin! Could I believe more ſtedfaſtly, pray more fervently, walk more evenly, and be more ſpiritual, heavenly, and humble, I ſhould have *more ſtrong and abiding Comforts*. But eſpecially my Faith is weak, and there is nothing I am more liable to, than to *diſtruſt God*, and to be jealous of him, and not to think my ſelf ſecure without ſuch *Demonſtrations* of his Love as are not to be had, *and would take away Faith*.

XXI.

XXI.

A good Name is a great Bleſſing, which God only can preſerve to us.

A *good Name* ought to be valued; *It is better than precious Ointment*, a real and a promiſed Bleſſing, is *valuable* next to Life, if not *equal* to it. It is an Honour to God and our Profeſſion. Heaven makes us capable of doing good, and gives Strength to our *Inſtructions and Reproofs*, and without it we become uſeleſs in the World. But it is hard to keep a *Good Name*, it requireth much *Innocence, Prudence, and Watchfulneſs*: And when all is done, unleſs God reſtrain the Spirits of Men, every *lying Tongue*, or malicious,

licious, or unkind Spirit may blot our *Name*. It is hard to preſerve a good Name, conſidering our own liableneſs to Miſcarriages, and the *Enmity* of the World againſt Holineſs.

XXII.

The Certainty of a Future Glorious Life.

It is moſt certain there is a Life of Glory. Not only the Scriptures aſſert it, but it is alſo one of the *Principles* of Natural Divinity. We have theſe things in the *Heathens Creed*; That there is a God; That the Soul of Man is *Immortal*, and that there will be *Rewards* and *Puniſhments* in a Life to come. But notwithſtanding the Certainty of it, it doth too little

little affect my Soul; partly, becauſe there is ſome vail yet upon the great things of Heaven: And as my *Knowledge* is little, ſo my *Faith* is weak.

XXIII.

God muſt not only be known, but alſo acknowledged.

God may in ſome ſort be *known*, and not *acknowledged*. The one is *rational*, and the other *practical*. This is fruit and ſubſtance, the other leaves and ſhadows. To acknowledge God, is to *converſe* with him, to have *a lively ſenſe* of his Being, All-governing *Providence*, and of his *Preſence* everywhere; to conſider his *Majeſty*, *Greatneſs* and *Glory* with due Reverence, his *Wiſdom* with Eſteem and

and Admiration, his *Power* with Fear leſt it ſhould be improved againſt us, and with Truſt, Pleaſure, and hope that it ſhall be imploy'd for us; his *Holineſs* with deep Reflection on our own Sinfulneſs, and with deſire to imitate ſuch an *excellent* Patern.

XXIV.

Death is a Chriſtian's Paſſage to Heaven.

To conſider Death as a Paſſage to Heaven, and the way to the Father, will help a Chriſtian *chearfully* to paſs through the World, and *willingly* to leave it.

XXV.

XXV.

The necessity of having the Assistance of the Holy Ghost.

I find it hard to preserve entire my *Communion* with the Holy Spirit, though I perceive my dependance upon him is very great. He is the *Original* and *Principle* of all Spiritual Life and Motion; and without his continual breathing, I am as a disjoynted weak Member, which hath neither Consistency, nor Uniformity in its Motions or Actions.

XXVI.

XXVI.

Conſcience muſt not be offended, by allowing any Sin.

I find it better to offend a World of Men, than to offend my own Conſcience. Conſcience is quickly offended, but not ſo ſoon pacified. Conſcience hath a good *Memory*, and will keep the Remembrance of Offences a long time, and give many a ſecret Wound, and make Faith and Confidence in God weak, and hinder the Vigor of Prayer, and *Freedom* in our Converſe with him.

XXVII.

XXVII.

It is not good to pass immediately from much Business to Prayer.

I find it best to go from no kind of *Employment* that busieth my Head, and scattereth my Thoughts, immediately to Prayer, if I may avoid it.

XXVIII.

Christian Watchfulness is very necessary.

It is sadly experienced, how Freedom from the Power of Sin, may be *impaired*, for want of Care and Watchfulness.

XXIX.

XXIX.

They that know God's Law, and will consider and reflect, will discern much Sin in themselves.

If we are not sensible of Sin in our Souls, it proceeds either from *Ignorance* of what is Sin, or from not *reflecting* on our selves. They who know the strictness of God's Law, and the degrees of Sin, and are Observers of themselves, will find many workings and motions of Pride, vain Glory, Love of the World, Selfishness, Envy, and other evil Affections, and that they cannot keep themselves clean, without a continual Care of their Hearts.

XXX.

It is the spiritual part of Religion that is hard, the outward part is easie.

XXXI.

The Remain of Sin with us, is very active.

Sin within always works, and labours to bring forth the deeds of the Flesh. It is alway either *enclining* to Evil, or *hindring* from Good, or *disframing* the Soul, and making it less meet for converse with God. It deceives, seduces, and tempts, and in some measure corrupts and pollutes all that we perform to God, or do for him.

XXXII.

Sin cannot be mortified by our own Strength.

I find an Aptneſs when Sin afflicts me, preſently to promiſe to my *ſelf* and *God*, that I will do ſo no more, and do reſolve by *Watchfulneſs* and *Prayer* to prevent it. And this will do ſomething for a ſeaſon, till my Heat abates, and my Senſe of Sin wears off, and then my Mortification vaniſhes alſo. Therefore I reſolve never to think of mortifying Sin by my own Strength, but humbly to look up to God for the help of his Holy Spirit.

XXXIII.

There ariſes a great Pleaſure from having reſiſted Temptations.

There will never be found ſo much Satisfaction in *gratifying a Temptation*, as in a *noble, generous refuſing of it*. The more I reſiſt, the more I find of Peace; and the moſt pleaſing *Temptation* denied, brings with it the ſweeteſt *Conſolation*.

XXXIV.

It is better to prevent Sin than to admit it, and then mortify it.

If Sin enters, it muſt be diſlodged again: And it is far eaſier to *prevent* than to *eject* it. It is not

not easy to bring the Soul back again into the State in which it was before it contracted Guilt.

XXXV.

Anger is seldom innocent.

I have no reason to trust my *Anger*; it is not so just and righteous as it sometimes seems to be. *Anger* is apt to blind my Mind, and then *Tyrannize* over it. There is in it something of Rage and Violence: It stirs me up to act, but takes away my *Rule* by which I should act. I find an Aptness to credit my *Passion*, and that foments it. And when I am under the Power of *Passion*, I have cause to suspect my own Apprehensions: For Passion is blind, and cannot judg; it is furious and

hath no leisure to debate and consider. Giving way to it makes me unfit to act or receive Grace.

Though Anger should serve the *Interest* of Religion, and so be good, yet it being a strong and fierce Motion of the Spirit, it must be used with great Advice and *Caution*.

XXXVI.

It is very hard and difficult to give God his due Glory under cross Providences.

XXXVII.

There is a Chain of Graces.

It is most certain there is a *Chain* of Graces inseparably link'd toge-

together, and they who have one, have all in ſome good meaſure. They who have a lively Hope, have fervent Love to God; and they who love God, love their Neighbours; and they who love God and their Neighbours, hate Sin; and they who hate Sin, ſorrow for it; and they who ſorrow for Sin, will avoid the *Occaſions* of it: and they that are thus watchful, will pray fervently; and they who pray, will *meditate*; and they who pray and meditate at home, will joyn ſeriouſly in the *Publick Worſhip* of God. Thus Graces are combined, and holy Duties link'd together, and no Grace is alone. It is not with *Graces* as with *Gifts*, to one is given this, and to another that.

XXXVIII.

To be impartial in Piety and Mortification, is very difficult.

It is a moſt difficult thing to withdraw Love from every Sin: To proceed a little way in *Religion* is not hard: But it is really ſo to go to the *Extent* of *Mortification* and Piety; ſomething of Religion may be embraced, and our own Hearts, Satan, and the World not offended. Some Morality and an outſide-Devotion is not tedious to Fleſh and Blood, neither doth it ſhake *Satan's Kingdom*, nor trouble the moſt of them we converſe with. But when we come once to engage in a cloſe walking with God, and to live by Rule in every part of Life,

Life, reſolving ſeriouſly to indulge no Sin whatever, we pull the *Kingdom of Darkneſs* upon our Heads. Then Corruption will ſtrive, Satan will rage, the World will ſcoff, watch for our halting, and glory in our Miſcarriages; and we ſhall find it difficult to run againſt the courſe of Nature, oppoſe Satan, and go contrary to Men: But of neceſſity this, all this muſt be; for any Sin indulged, will divorce us from Chriſt.

XXXIX.

To truſt in God, is a Chriſtian's neceſſary Duty.

I find *truſting* in God my moſt neceſſary Duty. My Condition is ſuch, that I cannot ſee before me: I know not what a day may bring

bring forth. I find my ſelf weak and impotent, unable to do or ſuffer as I ought: I cannot preſerve my Soul, Life, Health, or any thing dear to me. And without *truſting* in God, I cannot expect God ſhould fulfil any *Promiſe*, it being the *Condition* of the *Promiſe*.

XL.

Truſting in God produces real Comfort.

I find it comfortable to truſt in God; it raiſes my Hope, and gives me preſent Reſt and Quiet, and holy Contentation. *Truſting in God, like many other Duties, is my Work, and my Ways.*

XLI.

XLI.

To trust in God is one of our most difficult Duties.

I find it *difficult to trust in God at all times.* When Providences cross my Expectation, they *discourage* me, and prove a Temptation through my Weakness, I have but feeble Apprehensions of the Power and Goodness of God when I come to make use of them for my *particular Security* and Benefit. I think I may say, it is easier to *obey*, and act for God, than to *trust* in him.

XLII.

XLII.

Faith is the Root of other Graces.

Faith is the Principle of Spiritual Life and Motion; every true good Work and Exercise of Grace take their Rise and Vigor from Faith. A Christian prays, reads, and meditates, hears, hopes, loves, is zealous for God, and doth good to others; Why? because he believes. What is *Repentance* and godly Sorrow, but the Soul acted by *Faith* upon the Belief of the Sinfulness of Sin, its Opposition and Contradiction to God; and of the high Obligations we are under to avoid it, and of the Misery we run into by venturing upon it, and of the Madness and Folly of ruining our selves by it.

I find Faith moſt neceſſary, and that I cannot be without it. Where can I go, or what can I undertake, wherein *Faith* will not be *neceſſary*? If I pray or meditate, it will be a ſtrange Exerciſe if *Faith* be wanting? If I read or hear the Word, it will not profit me unleſs I *mix it with Faith*: would I hope in any Promiſe? I muſt call forth my Faith: Would I be heavenly-minded? it is Faith muſt raiſe me above the World: Would I be zealous for God? *Zeal will not gather Heat unleſs Faith blows the Fire*: Would I have Peace and Joy? they muſt be had by believing: Nay, I can do nothing in my more ordinary Affairs without Faith: I muſt know and believe my Deſign is good, and centers in my great Deſign, which is the Glory of God.

God. And the means I employ muſt be known and believed to be regular and holy, or I dare not make uſe of them. And then I muſt be able to caſt my Care upon God, and to commit the *Event* and Iſſue to him, or elſe my Buſineſs becomes *burdenſom* to me, and I have no Reſt in my ſelf.

XLIII.

The Devil is a mighty, but not an invincible Enemy.

I have a powerfull, ſubtile, watchful, and malicious *Enemy* to encounter with: But he is a *known Enemy*, the Word hath diſcovered him, and his Power is limited. God hath promiſed me Victory over him; nay, my Lord hath al-

already *conquered* him. And I am not alone in this *Warfare* againſt *Satan*, I fight not againſt him ſingly, there is a whole *Army* engaged in the Quarrel. The *whole Church* prayes and fights againſt him; the Saints *collectively* make War upon him. All the Prayers of the Church go up to Heaven for my Aſſiſtance, ſo that I have help againſt Temptation from every Corner; all ſtrike this Dart into his Side, *Lord, lead us not into Temptation.* And we all fight under our *Victorious Captain Chriſt Jeſus.* The Honour of God, and of Chriſt my Head, is bound up in my Safety, and therefore I ſhall conquer; nay, his very Temptations ſhall turn to my good. All theſe Conſiderations are my Encouragement.

XLIV.

XLIV.

The Things which the Holy Ghost teacheth.

The Holy Spirit teacheth every gracious Soul to regard the *Immortal Spirit* above the *Body*, to observe *God* rather than *Man*, and to provide for *Eternity* rather than *Time*. And all their circumspect walking, their redeeming their Time, their daily Devotion, their Self-denial, Conscientious Carriage, and what-ever provokes *prophane* Mouths to reproach them, are but the necessary Effects of these three *Principles* of *Wisdome*. And all the Wickedness of Ungodly Men proceeds from the want of this *Wisdom*.

XLV.

XLV.

Holineſs is a Privilege.

I look upon *Holineſs* as none of the leaſt of a Chriſtian's *Privilege*. But we are apt to conſider it more as *Neceſſary* than as *Glorious*, as our *Duty* rather than our *Ornament*. *Acceptance* with God is a Privilege! And is *likeneſs* to Him inferiour to it? Is freedom from Satan's Malice a Privilege? and is not the deſtroying his Image in us the ſame? To be turned from Carnal to Spiritual, from Earthly to Heavenly, from Pride to Humility, from Peeviſh to Kind, from Sinners to Saints; Are not theſe things Privileges?

Let this Truth be entertain'd. And when we ſhall ſee the beau-

ty of Holineſs, and deſire it, becauſe we love and eſteem it, then God will open the *Treaſures* of his Grace, and give us more plentifully of the pouring forth of his Spirit.

XLVI.

The neceſſity of having, and living by ſome ſtated Rules.

To the ſhaking off the Tyrannical Government of Paſſion, Ambition, and Self-will; and that we may not be hurried by every Motion of our Minds, it is neceſſary to have ſome *fixed and ſtated Rules of Good and Evil*; without this we ſhall never live as becomes *Reaſonable Creatures*. Such is our Ignorance, as we ſhall not know how to govern our ſelves, unleſs

we

we apply to ſome Rule for Information. And ſo many and great are our Temptations, that they will prevail, unleſs we keep ſome fixed Rule for our Actions. He that acteth always according to *preſent Thoughts* and Inclinations, ſhall never be able to reſiſt the offers of Sin when *Temptations are preſent.* Such alſo is our Incogitancy, and Forgetfulneſs, that it is needful to fix ſome Rules for our Actions, to which we bind our ſelves not to depart from them; for this will allarm and inlighten Conſcience, and *Conſcience is the ſureſt help to Memory.*

Our Inconſtancy alſo to our ſelves, makes it needful to keep ſome Rules of Life, that ſo every Thought, every Company, every Accident of Life may not alter our Minds and Actions.

XLVII.

We converse with God in his holy Ordinances, when our Minds are suitably affected under them.

The way and means by which God conveys himself, is by the *Ordinances* of his publick Worship, and private *Duties of Religion*. These are like the *Tabernacle* and *Ark* of old: As they were filled and covered sometimes with the *Cloud*, so these with Spiritual, and Invisible *Glory*. But a bare attending on these, is not our Communion with God: Our Communion is, to have our Souls suitably affected with the matter of them. When the Heart is hot, the Affections moving, Grace exercised; when a Threat-

Threatning awes us, a Command delights, and a Promiſe enters the Ear, like good News in a perilous time; when a Diſcourſe of Chriſt *inflames* the Soul with Love and Deſire; when a Diſcourſe of Heaven raiſes the Mind above the World; when Truths are accompanied with *Light and Love*, ſo that the Soul cleaves to them, and hangs upon them; this is Communion with God; and then are *Ordinances* and *Duties* filled with the Holy Spirit.

XLVIII.

To govern the Tongue, is one of the difficult parts of Religion.

'Tis hard to govern the *Tongue aright*, much of Mortification lieth in the reſtraining of it, much

poſitive Sanctification in the right uſe of it. It requires much Knowledg, Wiſdom, Faithfulneſs, Courage, Watchfulneſs, Deliberation, Examination of our ſelves, much Prayer; yea much and ſtrong Grace to *govern* it well. The right *governing* of it is alſo a glorious part of our Chriſtian *Profeſſion*, and mightily commends it to others.

XLIX.

He that governs his Tongue aright, the ſame is a perfect Man.

The due governing of the Tongue implies, and ſuppoſes whatever elſe goes to the making up of *Evangelical Perfection*. Where the Tongue is governed, the whole Life alſo is ordered by Rule.

Rule. (And it will be found that whoever wants Grace, faileth much in this Particular, and discovers the want of it, *either by his Speech, or by his Silence.*) For the same *Light* which directs the Government of the Tongue, the same *Arguments* that move to it, and the same *Power* that assists it, will enlighten us to see other Duties, move as strongly to undertake them, and as effectually help us to perform them.

L.

A due Care of our Thoughts is a great Evidence of Uprightness.

It shews that Religion hath indeed possessed our Minds, when we are careful so to mangage

our Thoughts as that they be not only *innocent*, but moſt frequently very *ſerious*, and holy.

LI.

Meekneſs produces Peace and Joy.

The Exerciſe of that *Meekneſs*, which is a *ſupernatural* Grace, a Diſpoſition wrought in the Soul by the Holy Ghoſt, which aims at God, Glory, and the Honour of Religion, makes *Conſcience* ſerene and joyful. When I can reflect upon Paſſions *reſtrained*, Injuries *forgiven*, an Enemy *loved*, *Contentment* in every Condition, ready *ſubmiſſion* to every Providence, and much *Self-denial*, that God may be pleaſed; how pleaſantly doth Conſcience look upon it?

LII.

LII.

Meekneſs gives us the poſſeſſion of our ſelves.

Meekneſs giveth us the entire poſſeſſion of our ſelves, and the uſe of our *Faculties*: But Anger and Impatience cauſeth that we cannot *enjoy* our ſelves, nor apply to any Affair, making every thing tedious and troubleſom to us.

LIII.

Meekneſs preſerves our Peace with our Neighbours.

As Meekneſs procures Peace in our own Souls, ſo it alſo procures Peace and Quiet amongſt *Neighbours*. Few will ſtrive with them

them that will not contend, and are so far from injuring others, that they readily forgive such as injure them.

LIV.

The expectation of Death is profitable to a Christian.

The serious Expectation of *Death* (not forgetting Judgment) freeth us from the afflicting discomposing *Apprehensions* thereof. It doth the Christian *great Service*, it takes off from Carnal Pleasures, Covetous Desires, and Ambitious Pursuits, and administers to Patience and Contentment. It assists his *redeeming* his Time, prompts him to settle the Affairs of his Soul, to put his Heart and House in Order, to leave nothing

to

to be done to *morrow*, that may be done to day. It excites to frequent Examination, quickens Repentance, and ſuffers him not to continue in Sin. It aſſiſts Fervency in Prayer, as it drives away Worldly Cares, and helps againſt Diſtraction. For Death is a *ſolemn* thing, and the thoughts of it breed a *Paſſion* in the Mind, *and all ſoft Paſſions help Devotion.* It ſweetens all Labour, Work, and Duty, becauſe of the Everlaſting Reſt it leads unto. It moves us to pray for others, to counſel them, and do what we can for them. Thus Death in the *Expectation* of it, is a Bleſſing, if we expect it as certain, and yet *uncertain* when it ſhall come; as attended with *Judgment*, and as putting a full End to our *Probation State*. And thus *Death is ours.*

LV.

LV.

Formality in Holy Things muſt be avoided.

Every *Real Chriſtian* hates to act in Divine Things out of Cuſtom and Formality, and the leaſt *mixture* of a *By-end* is to him troubleſome and afflicting. His Actions are with *Conſideration*, and good Deſign. He will not only pray, but conſider to whom, and why! And doth it either in obedience to a Command, or as the *paying of Homage to God*, or as an Inſtance of Truſt, Dependance, and Love, or as a Means of obtaining ſome Bleſſing, or as an *Ordinance* that brings him near into the *Preſence* of God. And when he waits upon the *Publick Worſhip*,

it

it is that thereby he may make open *Profession* of Faith and Holiness, and that he may *draw nigh* to God.

LVI.

The Government of our Thoughts is necessary.

It is no little Self-denial to manage our Thoughts strictly, yet it is the most *reasonable* part of Religion, and not properly the *Heighth* of Piety, but the *Foundation* of it, without which it cannot stand. He that can *blush at his Thoughts*, and endeavours to suppress them, who dares not entertain the least Sin, no not so much as in his *Imagination*, looking upon God, and *Conscience* as more than a *thousand Witnesses*:

This

This Man is Religious indeed.

This manage of the Thoughts is of great Service to a Christian; it is a vast Security against many Temptations. For Thoughts breed *Desires*, and Desires increase into *Passion*, and Passions will grow strong, and being grown strong, they abuse Reason and throw the Soul headlong, and render it exposed to divers Temptations.

LVII.

The End of our Actions must be good.

Great Care must be had concerning the *End* of our Actions, for this, like the *Altar*, sanctifies the *Gift*. A Man's End hath a mighty *Influence* upon him; as is the

the End, such is the Man: He whose End is *worldly*, is himself *earthly*: But if God be a Man's End, it makes him God-like.

LVIII.

We must beware of Spiritual Sloth.

Spiritual Sloth brings *Spiritual Poverty*. To have Affections in Holy Duties, requires much force, to which Nature is averse. Corrupt Nature doth not always discover its *opposition* to that which is good, by passionate contradicting, but oftentimes effectually enough by Sloth and sluggishness.

LIX.

LIX.

Detraction must be avoided.

We are naturally prone to ſpeak evil of others with delight, and to *aggravate* their Faults. This Sin perſiſted in, will ſhut out of Heaven, as well as Murder or Theft: And there is a ſecret Plague attending it in this Life; for the way of Divine Providence is frequently *Retaliation.*

LX.

The Promiſes are full of Support and Comfort, but God muſt illuminate our Minds to diſcern what is treaſured up in them.

The Promiſes, which are the Covenant of Grace diſplay'd, are moſt

moſt precious in the matter of them, and moſt neceſſary and uſeful to the Chriſtian's *Spiritual Life*; they help and ſupport when all other things fail. The Satisfaction they bring, is a real true Pleaſure; yet their *Glory and Excellency* is not to be ſeen till God opens the Chriſtian's Eyes, and gives him a new Light. There is a *Vail* upon the Promiſes, or rather a *Film* upon the Eye of the Soul, and until that is removed, the Promiſes are dark, and they have no Form or Comlineſs in them: And though they be great and precious in themſelves, yet they cannot be ſo to us, unleſs God and the Promiſe come in together. *The Spirit muſt move upon the face of the Waters before they become refreſhing Streams to make glad the Heart.* The Chriſtian's

own Arm will not teach Comfort from them: For this, God must be sought, and the Promise must be our Meditation.

LXI.

The Holy Ghost proceeds in his Operations gradually.

The Spirit of God operates gradually: He teaches first one Truth, and then another: He brings us first to make *Conscience* of a Duty, and then of the *manner of performing it*. The Holy Spirit lays a *Foundation* in the Heart for the whole of Religion, and then draws us on *gradually* to more and more.

Rules

Rules for Practice.

I.

LET Love and Charity be *Univerſal*. For no pretence whatever, no not of Religion and Zeal for God, can juſtifie your not loving any *Perſon* in the World. Treat all Men with Kindneſs, and wiſh them well: Do them good according to their Neceſſity, and your Power and Opportunity. If Perſons be above you, expreſs your Love to them, by paying them the *Honour* and *Obſervance* their Place and *Authority* call for. If they are in Worldly Reſpects beneath you, manifeſt your Love by Kindneſs, Affability, and vouchſafing an eaſy *Addreſs* to you. If they excel in *Natural* or Acquired *Endowments*

of Mind, expreſs your Love to them by a due eſteem of them. If they be rather wanting than excelling, ſhew your Love by pitying them, and deſpiſe not their weakneſs. If any be in Miſery, compaſſionate them, pray for them, comfort them with your Preſence if you can reach them, relieve them according to your power. If any be defamed, ſhew your Love, by ſtopping and rebuking the Defamation.

II.

Be very careful not to harbour any evil Affection in your Heart againſt any one what-ever. For though you are far from intending any actual Miſchief, yet you tempt God to let looſe your Corruption, and his Providence to permit

permit you an Opportunity, and ſo before you are aware, you may be drawn to an Act you never thought of before. Moreover, by an evil Affection harboured in your Mind, you will prevent the bleſſed Illapſes of the Spirit of God, and open a wide Door for the *Devil* to enter into you. And indeed an unkind diſpoſition towards any Man, is ſo much akin to Satan, that if you *admit* the one, you *cannot* exclude the other.

III.

Deſpiſe none; for Love never rides in *Triumph* over *Inferiours*.

IV.

Look upon all unavoidable *Temptations*, as *Opportunities* for an

high exercise of Grace. Are you injured? be sorry for him that hath done it, and bless God for the opportunity of shewing your self hereby a *Christian*, by patient bearing, forgiving, doing Good against Evil, treating him with Meekness, and breaking his Heart with Love. *Every Provocation is a Price in your Hand*, get an Heart to improve it.

V.

Put a due value upon your Name and *Reputation*: But be not over solicitous about it, for that discovers some *unmortified* Lust at the bottom.

VI.

Pursue Piety under the notion of an *Imitation* of God, and then so

ſo great a Pleaſure will reſult from it, that neither *Men* nor *Devils* ſhall be able to make you queſtion God's Being and Attributes: This will raiſe an Eſteem of it, and render it lovely, and make the ſeveral Duties of *Religion* more facile and eaſie; and it will gradually wear out the Remains of *Unbelief*, and unkind Jealouſies of God.

VII.

Let *Humility* be the conſtant covering of your Soul, and let *Repentance* follow all your *Performances*: This will demonſtrate your Religion is inward. For if Religion be ſuffered to enter deep into the Heart, it will always find Work for *Repentance* while we are in the State of *Imperfection*.

VIII.

Love nothing above *God* and *Christ*; for to love any thing more than God or Christ, is the way either never to *enjoy* it, or to be soon *deprived* of it, or else to find your self *deceived in it.*

IX.

Do nothing upon which you dare not ask God's Blessing.

X.

Esteem Time as your most precious Talent, which when you bestow it upon any, you give them more than you can understand. A joynt Assistance of Men and *Angels* cannot restore it to you again.

XI.

XI.

Never ſpeak of Religion for Diſcourſe and Entertainment ſake, but for the *Purpoſes* of Piety.

XII.

Upon the *Lord's-Day* conſider in private the Love of God, in the ſeveral Inſtances of it, to thy Self and the World, in Creation and Redemption; the Promiſes of Eternal Life, the Care of his Providence, his Mercies to Thee, thy *Friends* and *Family*: And ſtay upon theſe Conſiderations till thy Heart be lifted up in his Praiſe, and thou canſt ſay with *David*, *Now will I go to God, my exceeding Joy.* Conſider alſo your Miſcarriages in the *Week paſt*, and induſtri-

induſtriouly endeavour to prevent them in the following Week.

XIII.

Be diligent in your *particular Calling*, in Obedience to God's Command: For the ſame God who ſaid, *Be fervent in Prayer*, hath alſo ſaid, *Be not ſlothful in Buſineſs*. That therefore which putteth a good Man upon praying in his *Cloſet*, calleth him out again, even a Submiſſion to God the great *Maſter* of the World, by whom we are placed in our ſeveral Stations.

XIV.

Carefully avoid all thoſe Sins which your *Calling*, and Diligence in it, expoſeth you unto.

XV.

XV.

Never let the Infirmity of thy *Brother* be thy Recreation. Let not that which *grieveth* God, make thee *merry*. Let not that be thy Sport, which is Heaven's Sorrow, and ſo is every thing that is evil.

XVI.

Let the uſe of *Refreſhments*, make you compaſſionate to the *Poor* who want them. This will be an Evidence that they are ſanctified unto you.

XVII.

In the Practice of *Civility*, avoid the Sins of *Company*, mention not

not God *slightly*, *inconsiderately*, or *merrily*.

XVIII.

Censure not any Man's Actions which contradict not a *plain Rule*, and in which there is use of Prudence, because much of Prudence depends upon *Circumstances* of which you are ignorant. God hath made you a *Feoffee in Trust* of your Neighbours Name; and it is a *Greatness of Mind* not to speak evil of others.

Before thy *Brother*'s Face flatter not; behind his back be as tender of his *Reputation* as of his *Life*.

XIX.

In Civil *Converse*, though your Discourse be not always of Religion,

gion, yet make it your Design thereby to *recommend* Religion.

XX.

Let not Fretting and Diſcontent prey upon your Time: It makes you neglect ſome preſent Duty: It makes you like a *Ship* toſſed upon the Waters, which is moved, but brought to no place.

XXI.

In endeavouring the *Converſion* of another, perſwade him only to what is neceſſary to his Salvation; make him underſtand that you deſign nothing for your ſelf in it, but his own Happineſs. Preſs him to nothing that you will not practiſe your ſelf.

XXII.

XXII.

Be exact in your Actions, because they must stand upon *Record* to Eternity.

XXIII.

That you may think of God aright, you must abstract from your present Temper, and your own Sense. For *Experience* tells us that if a Man be convinc'd of Sin, and under Terrors, all the Art of Man cannot satisfy him, that God intends to pardon such a Sinner as he is; because he judges of God by what he feels. So he that perceives not the Bitterness of Sin; all *Arguments* can scarcely perswade him that Sin is so great an Evil as indeed it is,

or

or that God will ſeverely puniſh it, becauſe he judged of God according to his *preſent Temper*, and his own Senſe of things.

XXIV.

Give God the Honour of his *Attributes* together: You deſire his *Mercy*, let him have alſo the Honour of his *Wiſdom* in his chuſing the Channel in which his *Goodneſs* ſhall run.

XXV.

Never be a Spendthrift of that, of which only you can be honeſtly covetous; that is, of your Time.

XXVI.

Meditate much upon the Promiſes; for though Meditation can

can add nothing to the Promiſes, yet it draws forth the *Sweetneſs*, and diſcovers the *Beauty* which is in them.

XXVII.

Apply the Promiſes frequently, tho you find not ſuch viſible Effects, either of Grace or Comfort, iſſuing from them as you expect, or deſire. The *Manner* of fulfilling them may be various, but the *Performance* is moſt certain. The Bleſſing of the Promiſe ſometimes deſcends like Rain in viſible Showers, producing the ſenſible Effects of Joy and Peace in the Soul; and ſometimes like Dew, which falleth in a ſilent way, without making any ſenſible Alteration in the Heart: The Vertue of it is *real*, but withal *hidden* and ſecret.

FINIS.